The Outlook

OCTOBER 28, 1914

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THE STORY OF THE WAR

BY ARTHUR BULLARD

THE OUTLOOK'S WAR CORRESPONDENT AT HOME

THE week—October 14 to 21—was almost as barren of reliable news as the preceding one. Neither side scored any definite advantage. The center of interest was in western Belgium, where the Germans advanced to the coast at Ostend; but the conflict there is—as we go to press—still raging and undecided. There has also been severe fighting at other points in the long battle line, notably at Arras and St. Mihiel. There have been conflicting rumors from the extreme right of the French line. A despatch from Berlin speaks of an advance in force against Belfort, and a Paris report tells of French advances in Alsace. In the eastern campaign there is reason to believe that an immense battle is developing which will be at least as important as that in France. Where the opposing forces are is still vague, but the principal struggle will probably be on or near the Vistula to the south of Warsaw. Just what is happening there is impossible to determine, as the official reports are flatly contradictory. It is probable that those actually engaged in the battle do not yet know which side is winning.

On the sea the fight continues to be one of small ships, submarines, and torpedo-boats. England has suffered the most in the loss of war-ships. But she could go on losing vessels at this rate for many months before her control of the sea would be seriously threatened. The Germans and Austrians are wisely pursuing their original plan of keeping their big battle-ships in the safety of their fortified naval bases. And as long as they do there will be no great naval battle. There are unconfirmed rumors of a clash between Russian and Turkish ships in the Black Sea, based on the sound of firing reported from a Rumanian port. A number of similar sea fights have from time to time been reported from Sandy Hook. Any first-class thunder-storm is enough to start them. If, however, Turkey should declare war on Russia, she has in the battle-ships she recently bought from Germany much more formidable fighting machines than any of the units of the Russian Black Sea fleet.

The censorship has removed South Africa from the old civilized world of easy communications. Only the vaguest rumors have come through as to the extent of the Boer revolt. Japan is pegging away at the siege of Kiaochau, without any very noticeable progress, but she has enough energy to spare to go ahead effectively with the lighter work of lowering the German flag in the scattered islands of the Pacific.

No one of the neutral countries has as yet been drawn into the war, but recent rumors from the Balkans are disquieting. The new King of Rumania will have trouble in keeping his subjects quiet. Once an army is mobilized it is very hard to demobilize. The question as to whether or not Turkey will get drawn in seems to depend more on which clique intrigues itself into power than on any broad principles. And if Turkey moves, all the Balkan States will be involved.

The New York "Evening Post" estimates, on the basis of the casualty lists published by the British War Office, that the losses of the war in these first eighty days total the appalling figure of 1,750,000 men. And the indications are that the war is only begun.

THE BELGIAN CAMPAIGN

Simultaneously with the attack on Antwerp the Germans developed a new offensive movement, aimed at the left flank of the Allies. Their intention seems to have been

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to push their army, which had been before Antwerp, to the English Channel at Ostend and to sweep down the coast to the rear of the Allies' line, which ran north from Noyon, through Arras, past Lille to the Belgian frontier, and at the same time to hurl a fresh army from Brussels towards Lille. It was said that this was a new attempt at a rush on Paris along the seashore. But this was hardly probable, for a coast road is unfavorable for military operations, as it means crossing every river at the widest point. But if the Germans could have got as far south on the coast as Boulogne, and at the same time delivered a heavy attack at Lille, the Allies' left wing would have had to give ground and would have been lucky if it could have stopped at the Somme.

However, General Joffre was quick to foresee this menace and rushed troops to the north to meet it. It is still uncertain whether or not he has been able to stop the Germans. It is very largely a question of who can get the most men to the spot quickest. As we go to press the French War Office claim that their line runs almost north through Ypres to Nieuport, on the coast a few miles south of Ostend. They claim to have checked the attack on their lines near Lille, and that the plucky little Belgian army, having regained its breath, is holding the Germans on the line of the Yser River. But it is probable that neither side has yet been able to bring all its force to bear, and the line may swing back and forth for some days before an equilibrium is reached. Unless one side or the other develops overwhelming weight, they will dig themselves into trenches on a line running between north and west from Lille, and a deadlock of several weeks, like that of the Aisne, may result.

If the Allies can hold the ground they now occupy, it will be a victory for them—another German offensive defeated. Once this line of trenches, which now extends from the Swiss border to near Lille, is completed to the sea, all flanking operations will be over and any advance will have to be made by frontal attacks against field works. The Germans have not been notably successful at this kind of work elsewhere; they are no more likely to be so here. At best it is slow progress, and time is the Germans' worst enemy.

ARRAS AND ST. MIHIEL

While this struggle in western Belgium has been raging, the old conflict which was at first called the Battle of the Aisne has been in progress. Along that particular river there has been relative calm, but around Arras, on the Scarpe, the fighting has been particularly desperate, and the French official report of the 19th speaks of it as having been "uninterrupted" for ten days. The object of the Germans seems to have been to strike so hard that the Allies would need reinforcements here and be unable to send troops farther north. In this they appear to have failed. The French had enough men to hold their ground here, even make some advance, and at the same time rush forces into western Belgium.

St. Mihiel on the Meuse is a sleepy little town of less than ten thousand inhabitants, half-way between Verdun and Toul. It owes its recent newspaper fame to the fact that it is the one place where the Germans have been able to force their way across the river. And here the Meuse is the real military frontier of France. The tide of battle has flowed back and forth through French Lorraine. Ever since the war began the Germans, operating from Metz, have been trying to drive the French out of this skirmishing ground and to force a passage of the Meuse. Here at St. Mihiel they succeeded in getting some men across. It is one point at least where they have broken the enemy's line by frontal attacks. The French cannot claim that this was a "strategic" retreat. Day after day, gaining only a few miles a week, the German battering-ram drove them back, and, probably at great cost, made this breach in the eastern defenses of France, gained this opening into the heart of the country.

But the French resistance stiffened at once. The Germans were not able to cross in large numbers. The French have been trying desperately to dislodge them, but the Germans have "dug themselves in" and are holding on tenaciously. Despatches from Berlin say that they are prepared to hold on indefinitely. But while the French have made no progress against this advanced post, they have very nearly succeeded in isolating it. Unless the Germans are able to develop a new and strong offensive here, their small forces at St. Mihiel will soon be completely enveloped.

The outcome of this western campaign seems to depend on the amount of reserve force the Germans possess. Every one who had followed military matters expected them to excel all other nations in the speed with which they could develop their maximum

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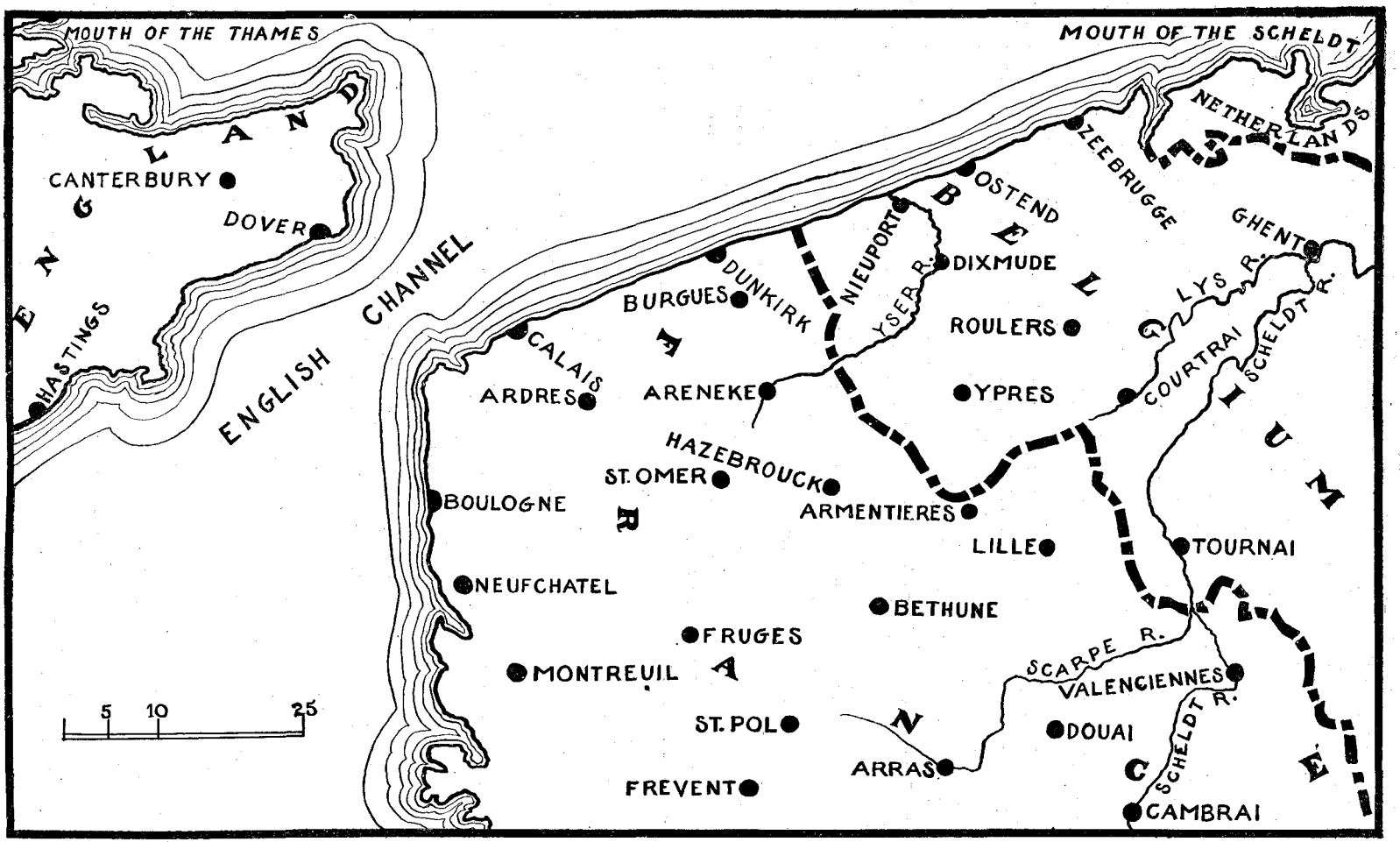

DRAWN FOR THE OUTLOOK BY RUDOLPH SCHOENE

THE BATTLE OF THE CHANNEL

After the fall of Antwerp the German army pursued the Belgian forces, driving them along the Holland frontier to the coast. The first Channel port occupied by the Germans was Zeebrugge. On the 20th of October, having captured Ostend, they were trying to cross the River Yser, which was defended by the Belgians. Nieuport and Dixmude, where fighting was reported, are nearer to London than to Paris.

The Allies' line on the 21st ran north from Arras, through Armentières and Ypres, to the coast. The fighting was heavy all along their front.

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strength. Their amazing successes of the first weeks of the war were, to a certain extent, foreseen. But I, for one, have been surprised at their ability for sustained and ever-increasing effort. After the opposing forces had come to a standstill along the Aisne, it was a marvelous achievement of organization for the Germans to be able to defeat the Allies' flanking movement. General von Kluck, who was reported to have been badly beaten, was able to protect his communications, and the General Staff was able to find a new army to protect his flank and complete the line to the Belgian border. Despite this effort, which seemed supreme, they found enough men to take Antwerp and to begin a new drive at the Allies' left flank.

How much longer can the Germans keep on producing new armies? Their achievements already—on both frontiers—have been marvelous. But to win they must go on indefinitely. Suppose they drive the Allies back to a line from Calais to Arras—and that would be a notable victory—what then? With the one exception of St. Mihiel, which so far they have not been able to utilize, they have nowhere been able to break through the Allies' line of intrenchments. They will at once have to find a new army to check a serious invasion of Alsace.

The Germans must be very near their maximum strength, while the Allies are growing in force every day, and will go on growing for years, if necessary.

THE EASTERN CAMPAIGN

The one thing on which the Vienna, Berlin, and Petrograd despatches agree is that it is raining in Poland and Galicia, and that all the country has been turned into a bog. This is quite enough to explain why there has been no notable advance on either side. There is probably some basis of truth in all the seemingly conflicting reports of victory. In one place the Austrians have overwhelmed a Russian detachment, in another the Russians have driven in a German outpost—advance-guard actions mostly. We have no explicit report that the main armies have joined issue.

Neither side can move its artillery quickly through the quagmires, and Russia, having displayed an unwonted agility in the first weeks of the war, seems to have dropped back to her traditional deliberateness. It is possible that no large movements will take place till the ground freezes.

But here, as in the West, time fights for the Allies.

New York, October 21, 1914.

WITH RED EYES

Those who are dwelling in the track of a forest fire have little inclination to theorize upon the chemical phenomenon that is transforming their homes into gray ash. Fire is to them a terror that flies both by night and by day, a demon to be fought that life itself may endure.

In such a time of dread, conduct is not so much a matter of formula as of emotion. We can judge the lives of fire-fighters and fire-fleers only when we know the measure of their passion.

For us who watch the consuming devastation in Europe from the vantage-point of a neutral country, there is oftentimes the temptation of passing a too academic judgment upon the motives of the belligerents. We weigh white paper against white, orange with gray, and then, secure in our own opinions, wonder why our conclusions are not universally accepted. From passionate people we demand cool logic. In frenzy we look for ordered reason. From eyes red with hate we ask judicial vision.

Hate and passion we can indeed appraise at their true worth—condemning or sustaining the justifications offered for their existence, according to the evidence of history. None the less is it true that, if we ourselves would see clearly, we cannot simply choose to ignore the direct expression of these national passions and national hates. They are, indeed, a vital element in the Story of the War.

That is why in this place we print two poems. One is by Ernst Lissauer, translated from "Jugend" by Barbara Henderson, and recently published in the New York "Times;"

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the other is by Henry Chappell, a name that may be familiar to some of our readers as that of the "railway poet of Bath."

A CHANT OF HATE AGAINST ENGLAND

BY ERNST LISSAUER in "Jugend"
Rendered into English verse by Barbara Henderson
Reprinted from the New York "Times"

French and Russian, they matter not,
A blow for a blow and a shot for a shot;
We love them not, we hate them not,
We hold the Weichsel and Vosges-gate,
We have but one and only hate,
We love as one, we hate as one,
We have one foe and one alone.

He is known to you all, he is known to you all,
He crouches behind the dark-gray flood,
Full of envy, of rage, of craft, of gall,
Cut off by waves that are thicker than blood.
Come, let us stand at the Judgment place,
An oath to swear to, face to face,
An oath of bronze no wind can shake,
An oath for our sons and their sons to take.

Come, hear the word, repeat the word,
Throughout the Fatherland make it heard.
We will never forego our hate,
We have all but a single hate,
We love as one, we hate as one,
We have one foe and one alone—
ENGLAND!

In the captain's mess, in the banquet-hall,
Sat feasting the officers, one and all,
Like a saber blow, like the swing of a sail,
One seized his glass held high to hail;
Sharp-snapped like the stroke of a rudder's play,
Spoke three words only: "To the Day!"

Whose glass this fate?
They had all but a single hate.
Who was thus known?
They had one foe and one alone—
ENGLAND!

Take you the folk of the earth in pay,
With bars of gold your ramparts lay,
Bedeck the ocean with bow on bow,
Ye reckon well, but not well enough now.
French and Russian, they matter not,
A blow for a blow, a shot for a shot,
We fight the battle with bronze and steel,
And the time that is coming Peace will seal.
You will we hate with a lasting hate,
We will never forego our hate,
Hate by water and hate by land,
Hate of the head and hate of the hand,
Hate of the hammer and hate of the crown,
Hate of seventy millions, choking down.
We love as one, we hate as one,
We have one foe and one alone—
ENGLAND!

THE DAY

BY HENRY CHAPPELL

You boasted the Day, and you toasted the Day,
And now the Day has come;
Blasphemer, braggart, and coward all,
Little you reck of the numbing ball,
The blasting shell, or the "White arm's" fall,
As they speed poor humans home.

You spied for the Day, you lied for the Day,
And woke the Day's red spleen;
Monster, who asked God's aid divine,
Then strewed His seas with the ghastly mine—
Not all the waters of all the Rhine
Can wash thy foul hands clean.

You dreamed for the Day, you schemed for the Day,
Watch how the Day will go;
Slayer of age and youth and prime
(Defenseless slain for never a crime),
Thou art steeped in blood as a hog in slime—
False friend and cowardly foe.

You have sown for the Day, you have grown for the Day,
Yours is the Harvest red;
Can you hear the groans and the awful cries?
Can you see the heap of the slain that lies,
And sightless turned to the flame-split skies
The glassy eyes of the dead?

You have longed for the Day, you have wronged for the Day
That lit the awful flame.
'Tis nothing to you that hill and plain
Yield sheaves of dead men amid the grain;
That widows mourn for their loved ones slain,
And mothers curse thy name!

But after the Day there's a price to pay
For the sleepers under the sod;
And He you have mocked for many a day—
Listen, and hear what He has to say:

"Vengeance is mine, I will repay."
What can you say to God?

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THE WEEK

THE PRESIDENT TO CONGRESS

President Wilson in an open letter to Mr. Underwood has given his measure of what the Democratic party has accomplished during the past two years.

The Democratic programme, President Wilson says, "had several distinct parts and many items, but, after all, a single purpose, namely, to destroy private control and set business free." Steps in the accomplishment of this programme President Wilson finds in the abolition of the lobby, in the Currency Bill, in the reform of the tariff on a purely competitive basis, and in the Clayton Bill, upon which The Outlook has recently commented. "Incidentally" to this, Mr. Wilson says, "justice has been done the laborer. His labor is no longer to be treated as if it were merely an inanimate object of commerce disconnected from the fortunes and happiness of a living human being, to be dealt with as an object of sale and barter." Likewise, Mr. Wilson believes that the Clayton Bill will prove the clear and final check sufficient to destroy in its infancy the "noxious growth" of monopoly. "Monopolies," President Wilson says, "are built up by unfair methods of competition, and the new Trade Commission has power to forbid and prevent unfair competition, whether upon a big scale or upon a little, whether just begun or grown old and formidable." President Wilson also rejoices in the fact that the Clayton Bill in a large measure prevents interlocking directorates. For "monopoly," he says, "is created also by putting the same men in charge of a variety of business enterprises, whether apparently related or unrelated to one another." Mr. Wilson apparently looks upon this abolition of monopoly as an accomplished fact. "If our party," he says, "were to be called upon to name the particular point of principle in which it differs from its opponents most sharply, . . . we should, no doubt, say it was this: That we would have no dealings with monopoly, but reject it altogether; while our opponents were ready to adopt it into the realm of law, and seek merely to regulate it and moderate it in its operation. It is our purpose to destroy monopoly and maintain competition as the only effectual instrument of business liberty."

We think that even those who agree with the President and sympathize with him in his ambitions for the absolute destruction of monopoly will be somewhat inclined to be less sanguine than he as to the demonstrated results of the Democratic policy. As Mr. Underwood said in his reply to the President, "We cannot expect that the reforms inaugurated by your Administration will immediately demonstrate their worth. After a law is on the statute-books it takes months and often years before the sentiment of a country adjusts itself to the new conditions." With this reservation, Mr. Underwood concludes, "I feel sure that time will prove that the legislation which has been enacted at this Congress is the beginning of a new life for our Nation."

Hope may be justified by future events, but it cannot be taken as absolute proof of past accomplishments.

THE AMERICAN BAR ASSOCIATION

The meeting of the American Bar Association in Washington, D. C., last week was of peculiar and memorable interest to the layman because of three remarkable addresses made on the opening day. They were unusually free from the technical and purely scientific ideas and phraseology which only legal minds are competent to enjoy. President Wilson with his characteristic literary skill drew a parallel between the Court of Public Opinion and courts of law. The final judgments of public opinion, he said, are based not upon technicalities, but upon the character of the witnesses and upon a consideration of motives as well as of definite actions. In the Court of Public Opinion "if you can establish your character you can establish your credit."

You cannot go any faster than you can advance the average moral judgments of the mass, but you can go at least as fast as that, and you can see to it that you do not lag behind the average moral judgments of the mass.

I have in my life dealt with all sorts and conditions of men, and I have found that the flame of moral judgment burned just as bright in the man of humble life and limited experience as in the scholar and the man of affairs. And I would like his voice always to be heard, not as a witness, not as speaking in his own case, but as if he were the voice of men in general, in our courts of justice as well as

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the voice of the lawyers, remembering what the law has been.

The address by ex-President Taft was one of his strongest public utterances. He reviewed the recent anti-trust legislation and by implication criticised Congress for not giving the new Trade Commission either sufficient authority or sufficient responsibility. In this we cordially agree with him. He compared the function of the new Trade Commission to that of a master in chancery, whose findings the Chancery Court can follow or ignore as it pleases. He also implied that, while the country has rightly directed itself to a regulation of combinations of capital, it has neglected to take proper precautions regarding great combinations of labor. "The abuses growing out of the enormous power of combinations of labor, which have been also manifest, have not evoked the same regulative legislative tendency." This is a true and timely saying.

Perhaps the most important thing, however, in the ex-President's address was his recommendation that Congress should pass a statute which shall put it "in the power of the President to institute judicial proceedings, civil and criminal, in courts of the United States to punish a violation of the treaty rights of aliens and enable him to use the civil and military executive arm of the Government to protect against their threatened invasion." He did not mention the name of Japan, but it is easy to see what was in his mind. Perhaps it is too much to ask a Democratic Congress to follow a recommendation of a Republican ex-President. But if Congress would yield partisanship to patriotism and pass the statute which Mr. Taft suggests, it would probably do more than the building of ten dreadnoughts a year to maintain peace between the Occident and the Orient.

The third striking speech was made by Senator Root. In his opinion, our legislators make too many laws and make them too unintelligently. Between the years 1909 and 1913 over sixty thousand statutes were passed by our National and State legislatures. "Many of these statutes are drawn inartistically, carelessly, ignorantly. Their terms are so vague, uncertain, doubtful, that they breed litigation inevitably." One concrete suggestion which he makes to meet this abuse is the establishment in every legislature of a good reference library and an expert drafting bureau to prepare bills, as they are prepared, for instance, in the State of Wisconsin. It is an interesting sign of the times that so eminent a lawyer as Senator Root should conclude an address at so important a gathering of his professional colleagues with the following sentence: "Another thing the bar can do is to simplify the procedure of our courts. The American man is intensely practical and direct in his methods. American procedure ought to follow as closely as possible the methods of thought and action of American farmers and business men."

AMERICA AND ITS DEPENDENT PEOPLES

Lake Mohonk stands for two American ideas. Neither of them is exclusively American; but both of them, we are convinced, dominate the American people. One idea is that international differences should be settled by a more rational method than war. That idea is represented at Lake Mohonk by a Peace Conference every spring. The other idea is that strong nations responsible for the protection and government of dependent peoples should conduct their dependencies in the interest not of the strong nation but of the dependent peoples. That idea is represented by a Conference on Indians and Other Dependent Peoples every fall.

The Conference just held at Lake Mohonk was devoted to the two general subjects—the Indians and the inhabitants of the Philippines. The interest in both these subjects was particularly acute this year because the change in the Administration at Washington has had a chance to show its effects both in the administration of Indian affairs and upon the Nation's Philippine policy. It is natural that those who have devoted years of labor on behalf of these dependent peoples and have succeeded in instilling into one political party something of their own ideals should have looked with some misgiving upon the advent of another party which had not had for many years any experience in administering Indian affairs from Washington, and had never had any experience in administering the affairs of the Philippines. It was consequently natural, therefore, that at this conference there was an unusual degree of doubt, not to say pessimism. Perhaps the doubt may have been justified, but certainly not the pessimism. Rather, those who have had the interest of such peoples as the Indians and the Filipinos at heart might well

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welcome the opportunity of educating another political party in their own ideals. The truth is, moreover, that this process of education in ideals has not been confined to one party. The whole country has been trained in the art of applying to weaker peoples the ideals of liberty and of applying them in an efficient way.

Nevertheless, the change of administration has brought one danger, and this was emphasized at the Conference. It is the danger of intrusting difficult and delicate problems to inexperienced men. We still have in this country the ridiculous tradition of changing administrators with party changes. There is, for example, a new Commissioner of Indian Affairs in Washington. He has come to his office with no experience concerning the work of that Bureau. The unquestioned honesty of his purpose cannot take the place of such experience; nor can it undo the harm that is done by the stirring up of partisan activities.

To the Indians the most acute peril is that which threatens them in Oklahoma. The story of the wrongs done to the Indians in that State is a long one. For those wrongs the Nation as a whole is responsible, although they have been perpetrated largely under State government. Against these wrongs a woman, Miss Kate Barnard, herself a Democrat in a Democratic State, has been fighting with tenacity and almost heedless bravery. The discovery that the lands of the Oklahoma Indians cover untold wealth has roused covetousness that has inspired graft, violence, and even, so it is alleged, murder. And at just this time, when the Indians need the Nation's protection against the State, changes are being made under the plea of economy which imperil whatever power the Nation retains there over Indian affairs. The present Administration at Washington needs to be on its guard if it is not going to affix to the Democratic party the responsibility for new dishonor in Indian matters.

So serious has the problem become of saving the Indians from the perils of isolation forced upon them by the practice of placing them on reservations, and so obvious is the need of an efficient governmental instrument for developing the Indians into a status of American citizenship, that it has been proposed to abolish the Indian Office, and in its stead to create a permanent non-partisan commission, each member of which should have a specific duty with regard to the development of the Indians—one to deal with their education, another with their health, and so on.

AMERICA AND THE FILIPINOS

As in the case of the Indians, so in the case of the Filipinos. There was reason given at this Conference for the belief that inexperience was working injury. Even if due allowance is made for the inevitable belief on the part of those who have been at work at a certain task that their successors cannot do it as well, there was ground for fears that much of the good work that has been done during the past dozen years or so is in fair way of being undone. Ex-Governor Forbes, whose policy has been attacked, made a restrained and generous speech recognizing the right of the new Administration to institute a different policy, but frankly stating why he thought it mistaken. Mr. Fitzgerald, Chairman of the Committee on Appropriations in the House of Representatives at Washington, who presided at the Conference, outlined and interpreted the purposes of the Jones Bill, which has already been summarized and commented upon in The Outlook. As a loyal representative of the Democratic party, he defended this Democratic measure, and there seemed to be a general feeling that the Administration had a right to enlarge the powers of self-government in the islands and to try the experiment of intrusting more power to the hands of the Filipinos. What, however, was widely resented, though the resentment was implied rather than expressed, was the apparent lack of appreciation on the part of the present Administration of what had been done in the past. There was very little indication on the part of those who advocated the Democratic policy that what had been done in the Philippines was anything better than exploitation modified by benevolent despotism. One of the speakers, Mr. W. Morgan Shuster, for instance, gave no credit for what was done. On the contrary, he branded as hypocrisy the expressions of interest in the welfare of the Filipinos on the part of those who had gone on behalf of the United States to help in the government of the islands. And this he said in spite of and without any reference to the fact that a few years ago he himself was paying his tribute to what had been done in the islands under former Administrations. Similarly, Mr. Quezon, the Philippine Delegate to Congress, had no word to indicate

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that the United States had rendered any service whatever to the islands. Such an attitude as this bodes little good for the Filipinos, for it indicates that partisanship is directing the new policy.

Beyond, however, these differences of opinion with regard to specific questions of policy, there was one point in which the Conference was certainly unanimous, and that was that these dependent peoples, Indians and Filipinos alike, should be governed for their benefit. The attitude that such a country as Germany has taken toward its African colonies would have been inconceivable on the part of any participant in that Conference at Lake Mohonk. And the reason why it would be inconceivable is that it would be totally contrary to the whole spirit of the Nation. Whatever mistakes are made by the United States in its declared policy with regard to such peoples as these will be made through carelessness, indifference, inexperience, unwisdom, but not through a deliberate policy on the part of the American people as a whole to exploit these dependent peoples and to make use of them for the glorification of the Nation.

GOVERNOR GLYNN AND THE PUBLIC SCHOOLS

By far the most important utterance that has been made in the present political campaign in the State of New York was made on Tuesday evening of last week at Watertown by Governor Glynn. A political critic had presented to him a series of questions on the public school, which he read and answered categorically. The questions and answers as reported verbatim in the New York "Times" are as follows:

1. "Do you believe in the absolute separation of the Church and State?"

I do. No man who understands the principles upon which this Republic was founded can tolerate the suggestion of interference in the affairs of government by any sect or creed.

2. "Do you believe that no public funds should be used for any sectarian purpose whatever?"

In answer I have no hesitancy in saying that I am uncomprisingly opposed to the use of public funds for the support or aid of any particular sect or religious denomination.

3. "Do you believe that the free public schools are the best medium for instruction of our children and assimilating the different nationalities and making intelligent and useful citizens of them?"

I answer, emphatically, "Yes." As a product of the public schools, I take a special interest in our school system, and am now, as I have been throughout my career, a firm and unyielding advocate of every measure that guards and strengthens the public school system of our country. . . . If I were asked to state what, in my opinion, is the choicest product and fairest fruition of liberty, I would unhesitatingly name the public school system of the United States.

For sinister purposes and with malicious intent, certain people are spreading the story that, if elected Governor, I will advocate the sharing of school moneys between public schools and parochial schools. Here and now I want to brand this story as a diabolical falsehood. If elected, I will do no such thing.

If the Legislature passed any law, with this as its object, I would not sign it. I am in favor of no such policy. I believe that the people who want sectarian schools should support the sectarian school.

This is The Outlook's platform, and we are delighted to find that it is one on which we can stand with so good a product of the Roman Catholic Church and of the American public school as Governor Glynn. The American public school system is unique in the civilized world. It has serious defects, such as its inadequacy in moral and spiritual training. But nevertheless it is the greatest single institution in the United States common to its whole territory and all its population. No other institution is so inclusive, so catholic. It may, and, happily for the United States, it does, afford a common ground and meeting-place for Austrian, German, Russian, Frenchman, Briton, Roman Catholic, Protestant, Jew, agnostic, white man and black man. Any man or set of men who weaken its efficiency or undermine its catholicity are enemies of their country. We wish that the questions which Governor Glynn has so frankly made public and has so vigorously and satisfactorily answered could be presented to every candidate for the office of delegate to the coming Constitutional Convention in this State.

The question of free, universal, and unprejudiced education is more important than questions of government efficiency, taxation, or good roads, because the American public school and the principle upon which it was founded underlie all good citizenship and the very structure of the American State.

A GIFT DECLINED

A novel and interesting gift was offered some months ago to the New York Public

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Library. What was novel and interesting about it was the condition under which it was made. The donor withheld his name and address so that an acknowledgment could not be directly sent him. He requested that the acknowledgment be made through the columns of The Outlook. This was done in the issue for the 11th of last July. The condition under which the gift was made was that a bust of Mayor Gaynor be placed in the library building, and that an engrossed copy of certain extracts from Mayor Gaynor's writings be framed and hung in the building opposite the bust.

As we stated at the time, there was no possibility of any decision on the part of the Board of Directors of the Library until this month, because there would be no prior meeting. In printing this acknowledgment in accordance with the donor's request, The Outlook pointed out the serious difficulties in the way of accepting such a gift. As we said at the time, the Public Library could not very well be converted into a repository for statues to the memory of any citizen whom any donor wished to honor, and it would be very difficult for a library board to constitute itself an academy for the awarding of memorial distinctions.

We have now received from the Trustees of the New York Public Library, Astor, Lenox, and Tilden Foundations, a certified copy of a resolution adopted by that Board at its meeting held on October 14. This resolution is as follows:

"*Resolved*, That the anonymous gift of five one thousand dollar par value Commonwealth Edison Company bonds, made on the condition that a marble bust of the late Mayor Gaynor be placed in the library building, and that an engrossed copy of certain extracts from Mayor Gaynor's speeches and writings be framed and hung up opposite the bust, be not accepted, and that notice of this action be printed in The Outlook magazine in accordance with the donor's request."

A CASH BASIS FOR NEW YORK

Within four years New York City will be on a cash basis. For the first time in its history, on or about January 1, 1918, the metropolis will be on a really sound financial foundation. After that date New York will adopt the "pay-as-you-go" policy instead of the "charge-it-and-pay-to-morrow" system that has been largely responsible for the accumulation of a city debt of more than a billion dollars.

The Board of Estimate, the body which controls the city's purse-strings, has contemplated this step for some time, but the difficulty which the city has experienced in meeting its maturing obligations abroad since the outbreak of the war has decided the members of the Board, including the Mayor, to make a virtue of necessity and to put into effect the plan for retrenchment at once.

The "pay-as-you-go plan," as outlined for The Outlook by Mayor Mitchel, is, in his own words, as follows:

"All public improvements that have already been authorized will be taken care of by the issue of a fifteen-year serial bond, which will be retired by fifteen annual installments, carried into the city's tax budget.

"For all future public improvements, except those which produce revenue, we are going in the first year of the new system to carry one-quarter of the expense in the tax budget and three-quarters through the issue of fifteen-year bonds.

"The second year one-half the cost will be borne by the taxpayers, and one-half will be carried through by these bonds.

"The third year the tax budget will take three-quarters of the burden, and bonds the other quarter. From that time forth the whole cost of non-self-supporting public improvements will be carried in the city budget and paid for year by year. After fifteen years those serial bonds will be extinguished and we will gradually reduce the tremendous debt that has been handed down to us largely by those forebears who were so easy-going that it was their custom to issue fifty-year bonds for work of a purely temporary nature. For instance, we now have a large debt for paving which will not be paid in full till long after the paving in question has worn out."

It has been impossible yet to determine by how much the burden on the taxpayers of New York will be increased during the first years that the "pay-as-you-go" policy is in effect, though there is no doubt that it will be considerable. The Mayor and his financial advisers, however, believe that in the long run this will be more than offset by the reduction in the annual amount of the interest upon the city's bonded and floating debt and the amortization charges through which the long-term indebtedness is paid. Another advantage to accrue from this plan,

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which Mayor Mitchel points out, is the enlargement of the city's borrowing margin which will result from the reduction of the debt. This will make possible the devotion of larger sums of money than are now available for great public improvements of a self-supporting nature, such as transportation and terminal and harbor improvements.

New York's experiment will be watched with interest by other American cities, and probably undertaken by many of them. The general adoption of such a system of municipal finance is a consummation devoutly to be wished, for in the long run, with cities as with individuals, the "pay-as-you-go" policy is cheapest and safest.

THE MEXICAN SITUATION

Carranza's delegates to the peace conference between the factions in Mexico at Aguas Calientes are apparently in hot water both in fact and in name. The report has reached the United States that eighteen thousand soldiers under the control of Villa have marched close enough to the convention city to dominate the situation. Whether the report of Villa's hostile activities are exaggerated or not, the rumor concerning the movement of his troops seems definite and substantial enough to make any hope of reconciliation or agreement between Carranza and Villa scarcely more than the remotest of possibilities.

The Aguas Calientes conference, despite the paper reforms advocated by both of the most important factions, gave, from the beginning, little promise of success. Now if Villa, after the manner of Cromwell, has decided to dissolve this very short peace parliament, even that very faint promise will have vanished. The bauble of authority which Villa has ordered taken away was not a very weighty affair at best. The inability of Mexican leaders to develop a workable, to say nothing of an ideal, plan of national reform proves continuously discouraging.

In the north of Mexico the rebellious factions under General Hill and General Maytorena are both disregarding orders from their supposed superiors at Aguas Calientes to cease hostilities. Across the line from Naco, Arizona, there have been constant disturbances. In the progress of the fighting several Americans have been wounded on the Arizona side of the international boundary.

DEATH OF THE ITALIAN FOREIGN MINISTER

The Marquis Antonio di San Giuliano, the Italian Minister of Foreign Affairs, who recently died in Rome, was often called "Italy's Strong Man"—a condensed description of a very forceful character. He was a Sicilian by birth and of an ancient family; and something of the stormy quality of the Sicilian nature was in him. His physical and intellectual vitality took him very early into public life. He was for many years a Senator, and at various times served the Government in different positions. He filled the post of Italian Ambassador in London and became Minister of Foreign Affairs in 1905. From the very beginning of his public career he was an aggressive advocate of Italian interests both at home and abroad; and his appointment as Minister of Foreign Affairs was not satisfactory either to Austria or to Germany. Both the Austrian and the German Governments would have preferred a more complaisant Minister. They disliked him as they disliked M. Delcassé in France, and for the same reasons.

The Marquis knew the Balkan regions, northern Africa, and Italia Irredenta, as the Italians call the Italian territory still in Austrian hands—Trieste and Trentino. It is believed that he initiated, and he certainly carried on with great vigor, the campaign in Tripoli, and he watched affairs in the Balkans with the closest attention. He was a vigorous advocate of the Triple Alliance, but of late years the diplomats at Berlin failed to take account of changing public opinion in Italy, and were grossly lacking in tact in dealing with Italian relations. The Italian Minister of Foreign Affairs was not taken into the inner confidence of either country. He was perfectly aware of this, and was also in possession of the diplomatic secrets of both countries. This attitude practically released Italy from the obligations under the Triple Alliance, and left the Prime Minister free to study Italian interests. Less than two years ago he renewed the Alliance, declaring at the same time that it had been a guarantee of European peace, and that it must remain the fundamental principle of the Italian foreign policy. Since that time, however, the indifference of the other members of the Alliance to Italian interests changed his attitude. He was a man of great force both with his pen and his voice, and was the author of a number of volumes of travel and

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articles on social and economic subjects. On his visit to this country, nine years ago, he showed himself a very keen and sympathetic observer.

The possible effect of the death of this able man on the foreign policy of Italy in the near future is purely a matter of speculation. That the country is alienated from Austria and Germany is quite evident; that it will cast in its fortunes with the Allies is as yet uncertain. The Berlin diplomatists have not treated the relations of Italy to the Triple Alliance with sufficient attention or intelligence. Several years ago France annexed Tunis, and seemed to stand in the way of Italian ambitions on the south shore of the Mediterranean. An alliance with Germany and Austria-Hungary, which had no ambitions in that section which conflicted with those of Italy, was naturally attractive to the Italians. Berlin paid little attention to Italian desires and to the more friendly relations with France which sprang up through their mutual interests in northern Africa—the French in Morocco and the Italians in Tripoli. When the latter seized Tripoli, Italy came into sharp conflict with Turkey, which Germany took under its wing a number of years ago, and it also awakened the fears of Austria that the conflict with Turkey might end in Italian occupation of Albania.

The breach between Italy and her partners has been steadily widening, and the results of the Balkan War have practically divorced them. Although Italy may not be fully prepared, either financially or from a military point of view, to go to war, there seems to be no doubt about the strength of popular feeling in favor of the Allies. For the time being, however, Italy is likely to follow the policy of neutrality; but circumstances may drive her into co-operation with the Allies.

THE NEW GERMAN SIEGE GUNS

The attack and destruction of Liège and Namur and the effect produced on the forts at these places have naturally created interest in the new German guns. For some time after the Franco-Prussian War it was thought that artillery fire in itself was sufficient to reduce forts, and that infantry attacks would not be necessary. The introduction of armored concrete forts changed the tactics which were thought for so long to be sufficiently effective. It was argued that, although the guns of forts might be silenced by the attacking artillery, it was hardly likely that the armor could be destroyed, and that it was probable that the silenced guns could be in many instances repaired or replaced by the time the range was shortened and the attacking force thereby placed at a considerable disadvantage.

The siege of Port Arthur in the Russo-Japanese War is credited with having had considerable effect on the changing of German tactics. German regulations are now particular in stating that the chief object to be attained in a campaign is the destruction of the main body of the opposing army, and that every move must be made to further the possibilities of obtaining that result; that no fort or city must ever be attacked unless the capture or destruction of it may result in a step toward the defeat of the hostile force as a whole. The German attack has as a basis quickness of movement and aggressiveness. Hence the German army is abundantly equipped with draught animals, tractors, and auto trucks, which puts them in a position to reinforce quickly with field batteries any part of their line when more weight will be effective.

Of the 11.2 howitzer used at Liège and Namur little authentic knowledge has been available. The following information, although not actually authoritative in every point, is known to be partly true, and in every detail may probably be accepted as close to the facts:

The German 11.2 inch howitzer is ten caliber. That is, its length, or rather the distance the shell travels in the barrel after the firing of the gun, is 9⅓ feet, or ten times the bore. One account is that, in order to facilitate transportation, the barrel is built in two sections; but Captain Kilbourne, of the United States Coast Artillery, as well as several naval officers, is quite positive that such cannot be the case, as the tremendous pressure, which probably reaches twenty thousand pounds to the square inch, would be more than the fastenings holding the two sections together could stand.

HOW THE SIEGE GUN TRAVELS

As may be seen from the picture on another page, this German siege gun has as part of its equipment two tractors for transporting it with an advancing army. One of these pulls the gun itself, which weighs about twenty-five tons, and is mounted for move-

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ment on a special carriage. The other pulls the gun carriage, which weighs slightly less than the gun. The ammunition is carried separately, and, as each shell weighs in the neighborhood of eight hundred pounds, it will be seen that this creates a transportation problem only less difficult of solution than that of the gun and carriage. The wheels of this outfit are of the pedrail type, which are remarkably effective on soft ground, and the whole is capable of surprising movement over good roads.

Each battalion of what is known to the Germans as fortress artillery has also as a part of its equipment 7.5 kilometres (4.7 miles) of narrow-gauge railway, which uses draught animals for motive power. Captain Kilbourne, whom The Outlook has to thank for special information, suggests that this railway is to assist the movement of the guns over particularly bad stretches and to facilitate their movement from one place to another when, for instance, a fort is being attacked and the enemy shows signs of getting the range of the attacking guns.

A mortar of 11.2 inches bore uses a shell weighing about eight hundred pounds. The range of such a gun is thirty-three thousand feet. The bursting shell has a deadly effect, due to flying fragments, over a radius of about fifty feet, while the poisonous gases which are generated probably take effect for a distance of thirty or forty feet more. The effect of one such shell, therefore, covers an area of about eighteen thousand square feet. These poisonous gases are not, of course, as deadly in the open as in inclosed places, such as passages in forts.

The use of such shells and such guns at Liège and Namur could have but one result. The forts at these places were armed with 6-inch and 9.7-inch guns, which were incapable of the great range of the German guns. It was only necessary, therefore, to batter the Belgian forts into shapeless masses with the huge attacking artillery, the fire of which was ably directed by aeroplanes flying over the defenders' heads, and then by an overwhelming infantry assault to capture the tangled piles of masonry and steel.

The effect of these huge German mortars is more easily grasped when we stop to think of the weary days of terrific fighting at Liège before the arrival of these guns, during which time the attacking force made practically no headway, and then of the suddenness with which Liège fell and of the disappointing capture of Namur, from which we expected to receive news as remarkable as that which came from Liège. The reason for the fall of these two cities is directly to be attributed to the deadly effect of this German artillery, of which we have hitherto known so little.

JAPAN AND GERMAN SHIPS

In accordance with both the letter and the spirit of the "convention relative to the status of enemy merchant ships at the outbreak of hostilities" concluded at the second Peace Conference at The Hague in 1907, Japan has promulgated an Imperial ordinance worthy of attention by those who hailed her entrance into the European war as the gratuitous introduction of a "barbarous nation" into a white man's affair. With the events on the Continent freshly in mind, Germany's cause for complaint against England on this score becomes of increasingly diminished importance.

This Japanese ordinance declares that the German vessels lying in the ports and roadsteads of the Empire of Japan at the outbreak of hostilities shall be given two weeks to discharge their cargoes and to take on board cargoes other than contraband of war, and that they shall then be permitted to take out clearance papers for designated and presumably neutral ports. Japan likewise has permitted German vessels which have entered Japanese ports in ignorance of the existence of a state of war to depart unmolested. German vessels met with by Japanese warships upon the high seas which are in a like state of ignorance have also been exempted from capture. Japan naturally reserves the right to repeal this ordinance, in whole or in part, if Germany fails to mete out similar fair treatment to Japan's ships and commerce.

An ordinance so in accord with modern standards of conduct in warfare lends confidence to those who believe that Japan, after the termination of hostilities, will faithfully carry out her promises in respect to the acquisition of territory.

APPLES

"Current Affairs," the organ of the Boston Chamber of Commerce, has a suggestion to offer supplementing the "buy a bale of cotton" slogan of the South. It is, "Buy a barrel of apples." "Apples are cheap this year," says "Current Affairs." "The crop

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is one of the largest in the history of the industry, and the markets—on account of the European war's halt on export business—are more diminished than ever before. Under these circumstances of more apples and fewer buyers, the opportunity exists to buy apples at a price far below that asked in ordinary times. It is a double-action opportunity: the man who buys a barrel of apples now helps the farmer and helps himself. He gets his winter fruit at a low price, and the farmer gets some real money for a valuable product which otherwise would probably rot on the ground. This is not a deed of charity; nor is it an act of speculation; the buyer can make immediate use of his purchase."

Why not, indeed? Cotton will keep, apples will not—particularly in any household properly supplied with boys and girls. Let us eat them, then (the apples, not the boys and girls), and be merry, for to-morrow all that will remain of this year's best fruitage will be the bloodless and indestructible regiments of Ben Davis newly exhumed from cold storage to haunt us with ghostly memories of Northern Spies long since passed into the region of vain regret.

Baldwin and Greening of winter delight, Astrachan of midsummer, Newtown Pippin and Russet, MacIntosh Red and Porter—how many trees of this last remain?- each and every one as healthful a joy as the warm earth from which they spring. Even the tart wild apple, small and waxy white as it lies under its covering of frosty leaves in late October, has a character and flavor not to be despised of men. Did not Thoreau hail it as a treasure trove and an experience to be cherished for many days?

"Buy a barrel of apples." If you live where cellars are deep and wide and cool, as cellars were in the days of Huldy's apple parin', you will have room enough and to spare for such a well-bidden guest. If you live where cellars are deep and wide, but inaccessible and filled with janitors and steam heat, or apparatus alleged to produce the same, there is still hope for you in the peck measure and the paper bag. If you are persistent and faithful in your allegiance, housing commissions may yet demand not only that each dweller in Babylon shall have his due share of water, sun, and air, but that to each shall be given cool storage for at least one barrel of apples. Nothing less will be accepted as a fitting tribute to the rose's most delectable cousin.

THE AMERICAN BOARD OF FOREIGN MISSIONS

The one hundred and fifth annual meeting of the American Board, held at Detroit, October 13–16, convened under both encouraging and perplexing circumstances—encouraging because of past prosperity, perplexing because of the present world-wide war.

Despite adverse business conditions, the Board's total receipts for the year, upwards of a million dollars, have been the largest in its history, especially large during July and August last. New enlistments for the foreign field have also been unusually numerous, twenty-three more than in 1913. Never before has the Board been at work under so many national flags for the 75,000,000 people included in its various fields. New calls to enter inviting work have come with embarrassing abundance, as in the offer of the Chinese authorities to hand over to the Board the work of education in eight counties of the Fenchau district of Shansi Province. Co-operation has become the rule of denominational missionary societies, and union is advancing among the churches they have planted, out of which national evangelical churches are beginning to arise. Furthermore, these young churches have become independent propagandists of Christianity in Japan, in China, in India, and have begun home missions among their countrymen. In north China a great advance toward independence has been made by putting the main mission administration into Chinese hands, with missionaries as co-operators. The President of the Indian National Missionary Society is a man of princely birth. The spirit of Jesus is now modifying Hindu society and thought. This in a country where during the first twenty years of the Board's work the number of missionaries who died was larger than the number of converts made. During the past year the churches in its various fields have given for Christian work at the rate of about one thousand dollars per day for every day of the year.

MISSIONS AND WAR

War has seriously affected missions. Their stoppage in Mexico still had some compensations. Eleven denominations got together here to plan for a more united work and one evangelical Mexican church. The derangement of work caused by the Balkan War seems lessening, but in Turkey perilous conditions must yet be overcome. If the recent abro-

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gation of ex-territorial privileges be properly used, the Board believes that, instead of a hardship, it may lead to better conditions. Foreign governments are generally friendly to American missionaries, though local officials sometimes trespass.

More serious for Christian interest and undoing much missionary work just now is the spectacle of "Christian" nations engaged in mutual slaughter. The cruel havoc of it multitudes of Asiatics regard as demonstrating the falsity and worthlessness of Christianity. In the fierce light of the present European woe a fresh demonstration of real as distinct from pseudo Christianity must now be given. This was a central conviction of the meeting at Detroit. It is of special importance in Japan, now passing through a crisis with atheism. Its former Premier, Count Okuma, confessed, "We have religions, but no religion. We need a religion that grapples the problem of the character of man." Among auspicious facts in Japan is the undertaking of leadership in home missions by a wealthy banker.

An evening at the meeting of the American Board at Detroit was given to "The Layman in Christian Service," commemorating the late President of the Board, Dr. Samuel B. Capen, who died last February, at Shanghai, while on a missionary tour. An eminently fit successor was elected, Professor Edward C. Moore, of Harvard, Chairman of the Board's Prudential Committee since 1905.

MOVIES ONCE MORE

The Americans of the future are going in great numbers to see moving-picture plays. Night after night, all over the continent, crowds of children and young people are eagerly watching the latest modern dramatic instrument. It has great possibilities for good, as The Outlook has often pointed out; it has also great possibilities of mischief. An attempt is now being made to supervise the pictures shown on these stages in the interests of morality. But the supervision ought to go further; it ought to rule out vulgar pictures. At this moment, so far as children can be vulgarized through the eye, American children are in the process of vulgarization. In too many moving-picture theaters many of the scenes which they are invited to look at rob life of its dignity, refinement, and sentiment. The love-making which is seen on a thousand stages is not actually indecent, but it is grossly vulgar; and no boy can look at these pictures without thinking more cheaply of women. It is perhaps not too much to say that most of the moving pictures representing love scenes turn love into broad and cheap farce. Many of these pictures, however, are highly offensive because they familiarize children with scenes of cruelty.

One of the most elaborate films now on the stage is that which tells the story of Cleopatra. Serious objection may be taken to the central figure, representing a large, coarse, voluptuous woman without a trace of any kind of fascination; a woman who could no more tempt a man of Mark Antony's imagination and ability than she could have interested Shakespeare. Cleopatra, it must be remembered, was a woman of genius. It was said of her that "age could not wither nor custom stale her infinite variety." A gross, voluptuous woman has no variety and is stale at the start.

But this film is to be condemned because of the barbarous cruelty with which it familiarizes the audience. In one scene Charmian is thrown to the crocodiles, monstrous creatures whose repulsive forms make the audience shudder. At the close, in order to determine which manner of death is least painful, Cleopatra tries three poisons on as many different slaves, and, to gratify her curiosity, they all die in different kinds of contortions in the presence of the audience. Such scenes as these ought never to be presented to children. Hundreds of Americans have written fluently about the brutalizing effect of the Spanish bull-fight; American children in the most receptive age are being familiarized with scenes of cruelty which are repulsive to every normal-minded man or woman.

INTERRUPTED BUT NOT ENDED

One of the very interesting movements which the war has interrupted is the World Conference on Faith and Order. A great deal of work of a preparatory kind had already been done. It was necessary to explain clearly the object of the movement to churches of every kind in this country and in Europe. That of itself was an immense undertaking, prophetic in a way of the purpose and method of the Conference which is to be called. So successful had this preliminary work been that at the outbreak of the war forty-eight commissions had been appointed in this country, in Canada, South America,

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England, Scotland, Ireland, Europe generally, Australia, South America, India, and China, to co-operate in preparing for the Conference. Other commissions were in process of appointment; the matters had progressed so far that it may be said that the movement had the approval of churches of the Episcopal order throughout the world, of all the leading Protestant communions in all English-speaking countries, of the Old Catholic churches in Europe, and the warmly expressed sympathy of many dignitaries of the Orthodox Eastern Church and of the Roman Catholic Church. When the war broke out, a deputation of the leading clergymen, with Dr. John R. Mott, was on the point of starting for Europe, planning, in the interest of the movement, to have interviews with the leading men in every religious communion in Europe and the Near East. Experience showed that whenever the spirit and purpose of the Conference were explained sympathetic response was made.

If there was reason then for a serious endeavor to bring Christians of all communions into sympathetic relations and to remove the prejudice and misunderstanding which reduce the force of Christian influence, there is far more convincing reason now when Europe is torn asunder and racial prejudice and passion have swept the whole world like a great destructive tide. It may be that the fierce animosities which divide Europe will linger for decades; but it is more likely that the devastation and horror of war, when they are realized, will open the eyes of men to the fact that the higher interests of civilization and its safety are at stake; and that if misunderstanding and ignorance are to continue to divide men there is small hope for the successful issue of that nobler war for the liberation of humanity in which Christianity has always borne a leading part.

In the meantime the Committee which is arranging for the Conference suggests that, while its plans are for the moment suspended, the work of preparation must go on by common prayer for unity and good will, by the discussion of the purposes and spirit of the proposed Conference, by the endeavor to bring together groups of Christians, and through earnest prayer that the awful experience through which the world is passing may open the eyes and prepare the hearts of men for a clearer vision of Christian ideals and a new sense of the community of the world in the possession of those ideals.

AERIAL WARFARE

Bombs have been dropped from aeroplanes on streets and buildings in Paris, and from air-ships upon houses in Antwerp. The effect of these bombs has been the killing and wounding of civilians, including women and children, and the destruction of private property. It has not included the destruction of fortifications, military stores, railway tracks or rolling stock, or anything else of military value. So far as has been reported, the allied armies have not been weakened by the loss of a single soldier, the destruction of a single gun, or injury to a franc's worth of military resources. These bombs dropped from the sky have created in a small portion of the French and Belgian population a degree of anxious curiosity. If such bomb-dropping became frequent and resulted in the loss of many lives, particularly of children, of women, and of the aged, this anxious curiosity would unquestionably be converted into fear, if not terror. The one result, and the only possible result, of such methods of warfare would be to cause panic in the population of the hostile country.

It has been reported that the German military leaders contemplate an aerial raid upon London. It is said that Zeppelin air-ships are being prepared for descent upon the English capital as an air fleet, for the purpose of dropping bombs upon the city. London is probably the greatest neighborhood which the world has ever known. Nowhere else is there so great and so helpless a group of non-combatants as in the population of London. Conditions make it impossible for them to escape. If war is to be waged on the helpless, on women and on children, and on the very poor, London is the place of all places to be attacked, for it is the citadel of helplessness.

Against the deeds of the bomb-dropping air-ships over Antwerp and the bomb-dropping aeroplanes over Paris and against the proposed air-ship raid upon the defenseless population of London there are rising and will continue to rise protests from neutral peoples, and particularly from Americans. The contemplation of the misery, fear, and havoc that might be wrought in such a raid has roused in many Americans the hottest indignation.

Is this indignation anything more than the revolt of humane minds against the inevitable horrors of war? Why should this project of Germany be singled out for condemnation

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when England and France and Russia are using the most modern engines of war to slay German soldiers, and are doing their best to drive back upon German territory the German armies and to march upon the German capital? War is war. Its very purpose is to make use of death and destruction as the means for attaining its end. It has even been said that to protest against such use of bomb-dropping air-ships and aeroplanes without an equal protest against all war is hypocritical sentimentality. Is this the answer that should be made? Should civilized people accept the dropping of bombs upon defenseless populations as a part of modern warfare, to be accepted and endured with stoicism, or should civilized peoples declare that any nation which follows these ways has placed itself beyond the pale of civilization?

There are certain practices which no civilized nation would countenance in warfare. All are agreed on that. The savage uses poisoned arrows; the civilized man does not use poisoned bullets. The savage creeps up by stealth upon a village and massacres every one, men, women, and children, and tortures prisoners. The civilized man does not make indiscriminate massacre his object nor does he countenance torture, but, on the contrary, he treats the wounded of the enemy as he treats the wounded of his own forces. To defend any method of killing or destruction on the ground that war is war is like defending any commercial practice on the ground that business is business. Savage warfare is different from civilized warfare, and the nation that wishes to be regarded as civilized must observe those rules and practices and principles with which civilized nations have hedged war about.

The reason why there is a difference between the warfare of the savage and the warfare of the civilized man is that there is a difference between the object of the savage and the object of the civilized man in war. The savage tribe that makes war upon its neighbors does so out of one of two motives —either the motive of covetousness to acquire its neighbor's land and possessions to the exclusion of its neighbors, or the motive of revenge. In either case the purpose of such a savage tribe is to exterminate the neighboring tribe as a tribe. For that reason these savages wish to kill the children because those children may grow up to be warriors; they wish to kill the women because the women may bear warriors; and, if they spare women, it is only for the purpose they would have in sparing cattle or other possessions—in order that they might possess them themselves. The object of the civilized nation in warfare, on the other hand, is not extermination. When the people of the North and the people of the South here in the United States arrayed themselves against one another in warfare, there was no intention on the part of the North to exterminate the Southerners or on the part of the South to exterminate the Northerners. Rather, there was a great question to be settled, and all other means of settlement had been exhausted, apparently. War was a means not of revenge or covetousness; it was an instrument of judgment. That is why the civilized man speaks of the "arbitrament" of war.

Massacre, torture, and terror help to attain the savage's object—extermination. But massacre, torture, and terror have no real effect upon the civilized man's object. It is for this reason that civilized warfare has been hedged about by rules. Some of these rules have been made by agreements between the nations in times of peace. Others have been drafted voluntarily as concrete expressions of a general principle.

It is in response to this universal feeling with regard to the objects and methods of civilized warfare that general practices and rules have been formulated concerning bombardments. Classical expressions of this aspect of the ethics of war are the rules that were issued by the War Department of the United States on April 24, 1863, under the approval of President Lincoln. We quote from some of these rules:

"As martial law is executed by military force, it is incumbent upon those who administer it to be strictly guided by the principles of justice, honor, and humanity—virtues adorning a soldier even more than other men, for the very reason that he possesses the power of his arms against the unarmed."

"The law of war does not only disclaim all cruelty and bad faith concerning engagements concluded with the enemy during the war, but also the breaking of stipulations solemnly contracted by the belligerents in time of peace, and avowedly intended to remain in force in case of war between the contracting powers."

"Military necessity admits of all direct destruction of life or limb of *armed* enemies, and of other persons whose destruction is

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incidentally *unavoidable* in the armed contest of the war."

"Military necessity does not admit of cruelty—that is, the infliction of suffering for the sake of suffering or for revenge, nor of maiming or wounding except in fight, nor of torture to extort confessions."

"Commanders, whenever admissible, inform the enemy of their intention to bombard a place, so that the non-combatants, and especially the women and children, may be removed before the bombardment commences. But it is no infraction of the common law of war to omit thus to inform the enemy. Surprise may be a necessity."

"In modern regular wars of the Europeans, and their descendants in other portions of the globe, protection of the inoffensive citizen of the hostile country is the rule; privation and disturbance of private relations are the exceptions."

"Retaliation will therefore never be resorted to as a measure of mere revenge, but only as a means of protective retribution, and, moreover, cautiously and unavoidably; that is to say, retaliation shall only be resorted to after careful inquiry into the real occurrence, and the character of the misdeeds that may demand retribution."

"Unjust or inconsiderate retaliation removes the belligerents farther and farther from the mitigating rules of regular war, and by rapid steps leads them nearer to the internecine wars of savages."

"Classical works of art, libraries, scientific collections, or precious instruments, such as astronomical telescopes, as well as hospitals, must be secured against all avoidable injury, even when they are contained in fortified places whilst besieged or bombarded."

"The besieging belligerent has sometimes requested the besieged to designate the buildings containing collections of works of art, scientific museums, astronomical observatories, or precious libraries, so that their destruction may be avoided as much as possible."

Such rules as these express not merely American practice, but the practice of all civilized peoples. Of course these particular rules were drafted before there was any thought of dirigible balloons or aeroplanes, but the principles they enunciate apply to bombardment from the sky as well as bombardment from the earth.

The dropping of bombs, more or less at random, into cities, with or without previous warning, seems to us, therefore, clearly indefensible both from the military and from the moral point of view.

From the military point of view it is indefensible because, as experience has shown, it is ineffectual and does not lessen the enemy's fighting strength. Bombs cannot be—or at least have not been—dropped accurately enough to hit a legitimate object of attack. If it were possible to strike with a fair degree of certainty a factory of arms inside a city, or a dry-dock, or a depot of ammunition, or any building or structure whatever used for military purposes, the dropping of explosives into a city would be a legitimate war measure; but, so far as we know, not a single bomb dropped into Antwerp or Paris has hit an object that was desirable, from a military point of view, to destroy, or, in the process of killing innocent non-combatants and tearing to pieces houses of private individuals, has affected in the slightest degree the result of the struggle in general or in any particular field.

From the moral point of view the bombardment of a city as a city from the sky, like the bombardment of a city as a city from land or sea, is indefensible when it does not greatly weaken the enemy's fighting power. The destruction of a fortified city's defenses may involve incidentally great injury to the city. That cannot be helped; but that is a very different thing from bomb-dropping that merely terrorizes a non-combatant population without giving the attacking force any military advantage, or that wreaks destruction merely for the purpose of satisfying the spirit of animosity and revenge. All the Zeppelins in Germany might have dropped bombs into Antwerp for a month without taking the city or gaining any great military advantage. The city was taken as a result of the destruction of the forts by big siege guns. Such bombardment was legitimate, even if incidentally it did injure the city and kill non-combatants. The Zeppelin bombardment was illegitimate, because it spread death and terror among the non-fighting population without in any way affecting the struggle for the possession of the city. This principle is applicable to any case of aerial bombardment. Although the framework of a fighting air-ship and the roof of its shed were seriously damaged by a bomb dropped from an English aeroplane over Düsseldorf, flying-machine bomb-dropping is not so accurate at present that the military advantages in dropping bombs over inhabited cities justify the incidental

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injury to non-combatants, and of course the deliberate attempt to injure non-combatants is not justifiable either from a military or a moral point of view.

Are the Germans, then, to be deprived of the fruits of their labor in developing the flying-machines as instruments of warfare?

In the first place, the Germans cannot be said to have developed any form of air-ship or flying-machine except that particular form of dirigible balloon known as the Zeppelin. They did not invent the heavier-than-air-machine in any of its forms, nor were they pre-eminent in the development of it as an engine of war. It was invented by Langley and the Wrights—Americans—and in the art of using it France and the United States took the lead. We were the first to make an aeroplane that could be launched from the deck of a naval vessel, and that could safely alight on and rise from the surface of the water. In the technique of flying—that is, the art of managing an aeroplane in all conditions of weather—French aviators may fairly be said to have led the world. It was the French, too, who devised and used one of the most efficient of motor engines for aeroplanes—namely, the Gnome. It was a Brazilian, Santos-Dumont, who first became most prominent in developing and controlling the dirigible balloon; and his most noteworthy experiments were made in France. The most effective type of dirigible balloon has, however, been the German Zeppelin, but the dirigible balloon has not been nearly so useful so far in the war as the aeroplane, on either side. On the side of the Allies alone, aeroplanes, since the war began, are said to have flown in the aggregate eighty-three thousand miles, while the Zeppelins have probably not made a tenth of that mileage. Most of the air-scouting—that is, the reconnaissance work—has been done by the aeroplane, not by the Zeppelin. The Germans, therefore, cannot rightly claim priority or pre-eminence in military aviation. They have developed the best bomb-dropping machine, which has terrorized non-combatants in cities; but, so far as we know, it has not yet destroyed a single war-ship, or dock-yard, or gun plant, or arsenal, or even an ammunition train or field battery.

In the second place, if the German nation denied itself as a civilized nation the right to drop bombs upon the civilian population of an enemy's city, it would not be deprived of the legitimate use of aeroplanes and air-ships in warfare, for the flying-machine and the dirigible balloon can be legitimately used for military purposes.

They can be used (and have been by the French) in dropping showers of steel arrows on bodies of troops.

They can be used (though thus far they have not been used very successfully) in dropping bombs over hostile troops, trenches, batteries, dock-yards, hangars, arsenals, etc.

They can be used in connection with submarines, and particularly in detecting the submarines of the enemy.

They can be, and have been, used very effectively in guiding artillery fire by dropping over hostile troops or batteries a burning object that leaves behind it a line or trail of smoke, thus giving the location and range.

Most usefully and effectively of all, flying-machines of various types, but principally aeroplanes, have been legitimately used in air-scouting and signaling. In this respect they have revolutionized modern warfare. They have practically eliminated all strategic combinations and concentrations that depend for their success on secrecy. The saying that the greatest general is he who can guess most successfully what an opponent is doing on the other side of a hill is scarcely applicable now; for no general needs to guess. He gets his information from his air scouts. Formerly a general with forces inferior in numbers to those of the enemy could win by unexpectedly concentrating the greater part of his forces upon a small part of the enemy's. The aeroplane has practically made it impossible for any general to do this, since the enemy's air scouts can discover this plan of concentration and report it. Neither side can now make a move unobserved. Indeed, the latest grand maneuvers in England were abandoned as futile, because neither of the two contending armies could get a strategic advantage over the other. In this respect, therefore, both the aeroplane and the dirigible are not only legitimate instruments of war, but invaluable. If the Germans can develop the Zeppelin so that it will outmaneuver and out-distance the enemy's dirigible or aeroplane, they will reap the fruits of their efforts without descending into the practices of the savage.

The civilized soldier is as brave and daring and aggressive as any savage has ever been; but he fights only against armed foes, and he uses only those methods that can be justified by military purposes. The country that

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encourages, or even permits, its soldiers to assail the defenseless and to destroy for the purposes of revenge or terrorization, whether through the ancient instruments of poisoned weapons and poisoned wells and the like, or through the more modern instruments and engines of destruction on land or on sea, or under the water or up in the air, is not entitled to be regarded as wholly civilized. It is not the instrument but the use to which it is put that determines whether a nation is civilized or not. Protest against indiscriminate bomb-dropping upon cities is not a sign of unreasoning sentimentality. It is a sign of simple moral intelligence, the common possession of the civilian and the military man in all civilized nations.

THE LONELINESS OF LIFE

The experience of one man or woman is always the experience of many men and women. In the times when the sense of loneliness and isolation is sharpest and hardest to bear we are surrounded by those who are sharing the same loneliness and solitude. We cannot speak to one another of experiences which are shaking our spirits as a tree is shaken by the tempest, but when the silence is most impenetrable we are sharing the deep things of life. If it were not so, life would be mere "sound and fury, signifying nothing," and individuality would be the evidence of a broken and dismembered humanity instead of the realization of the vastness of life as it touches the human spirit.

We are separated, not by differences of trial and sorrow, but by our inability to interpret trial and sorrow to ourselves. What we clearly understand we can express to others; but while we are struggling to understand we are silent, as children are silent in the presence of things which are real to them but which they cannot understand. The child most tenderly loved and wisely cared for in mind as well as in body is often pathetically lonely, not because others fail to understand him, but because he cannot understand himself. In a world full of real things and tangible happenings he is surrounded by mysteries and haunted by the sense of unseen things. The fairies, giants, witches, and strange creatures with whom children have always lived in the half-light of childhood are creations, not of their fears, but of their sense of things hidden from them. To those who love them most tenderly and are most eager to understand and help, they cannot speak of these things because they are baffled by the mystery of it all. The mother who sings to her child the wonderful song of her tender and passionate love holds a little stranger in her arms.

We are kept apart not by differences of experience; we are all sharing the same life; it has many aspects and presents itself in many forms, but it is made up of a few deep, searching, fundamental experiences. Sorrow comes by many paths and wears many guises, but when it walks with us it is not as one sent to us alone among all the sons of men; it is the companion of all who live. Death has many ways of approach and is called by many names, but when his hand falls on us it is the hand which has summoned all who have gone before us and will summon all who come after us.

In the later childhood which we call maturity, although it has gone only a little further in the education which we call life, there is the same sense of environing mystery, the same consciousness of "moving about in worlds not realized." We are only children of a larger growth, and the reticence of childhood is upon us when we pass through the lonely places and wonder whither we are being led, or sit in desolation and cannot understand why the world, grown dear and familiar, has fallen in ruins about us.

The loneliness of life comes from its vastness; we are immortal in a world that perishes about us; we are stirred by the sense of greatness in our souls and weakness in our bodies; we reach out to infinity in our desires and our hands fall empty at our sides; we crave imperishable love now and here, and death robs us while we stand guard against him; we are all learning the lessons of life, but not in classes; each learns according to the laws of his individuality, through his own temperament.

The end is common, the paths are individual. Sometimes these paths run parallel for a time; oftener they run far apart. Sometimes we can talk by the way; often there is no speech between us because the voice cannot carry across the distance that separates us.

But below all things that keep us apart there is a fundamental unity which prepares us for perfect companionship; as in a thousand schools, pursuing a thousand courses, we are receiving an education which liberates us for the freedom in which we shall possess

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ourselves and in possessing ourselves possess one another.

The loneliness of Christ came from his perfect knowledge of men and their ignorance of him. He had reached the goal, and they were so far from it that they saw it only as in rare moments they caught far and faint glimpses of it in his stainless and radiant life. He could speak to them only in parables which they but dimly understood, as children get baffling glimpses of great truths which cannot be made plain to them; this made his life a Gethsemane. His joy lay in the knowledge that the disciples were traveling his way and that the knowledge that would reveal him to them was coming day by day. The light came slowly to them as it comes to us, and there were many false dawns; but the day will break in which we shall look into his face and into the faces of one another and understand.

A CHRISTMAS SHIP

That very interesting financial journal "Commerce and Finance," which is one of the interpreters of the broader idea of business which now prevails, reprints from the London "Daily Telegraph" a report and comment on the plan for a Christmas Ship which is awakening a great deal of interest in this country. The "Daily Telegraph" is not far from the truth when it speaks of the idea as "captivating," and, because it is captivating to the heart and to the imagination, it is making a very intimate appeal to many in the warring nations in Europe.

It has been suggested that the children of the United States should unite in sending Christmas gifts to the children in Europe whose fathers have fallen in the war. America is at peace with all the world and far removed from the alarm, terrors, and unspeakable ravages of war; its children are safe from invasion, from the destruction of homes, and from penniless exile. American children and their elders have now an appealing opportunity of expressing their gratitude for the many gifts which America has received from Europe, and of showing that, while they are not without definite convictions in regard to the war, they are entirely without animosity towards any of the peoples involved in it. The "Daily Telegraph" is right in saying that, while Americans pride themselves on being the most businesslike people in the world, they are the most sentimental. The heart of no people can be more quickly touched than that of Americans, and any appeal to American sympathy and generosity meets with a quick response. It is proposed that American children shall buy toys with their own money, the Boy Scouts and the Camp-Fire Girls and other committees yet to be formed to furnish the machinery for the movement. It has been suggested that all these gifts be despatched to Europe in a special Christmas ship that will fly, in addition to the Stars and Stripes, a white flag with the single word "Inasmuch," this ship to sail from port to port, guarded at every point by the peoples to whom she carries her precious cargo, and the toys to be distributed among the children of every country who have been bereaved by the war. This means the children of Germany, Austria, Servia, Belgium, Russia, France, and Great Britain. The reading of these names suggests the appalling sorrows which are to gather about the Christmas of 1914. Surely if in the history of the world there has ever been needed a great expression of sympathy and love, without reference to national and racial lines, it is at this time, when the Prince of Peace seems so far banished from the world.

One of the most fascinating shops in the world is the Schwarzwald Bazar in Baden Baden, in which are collected all kinds of toys made by hand by the peasants in the Black Forest during the long, dark winter days and nights. At this time, when so many Americans do not sympathize with the aims and spirit of the military leaders in Germany, it is well to remember that no country has done more to invest childhood with the charm of innocence and purity, or to enrich it with poetry and legend, than Germany, the home of the kindergarten, the maker of toys for the whole world, the teacher of poetry and song to little children. And nothing could better repay the debt which America owes to the homely, poetic, child-loving Germany of the past than the recognition, by the remembrance of German children at Christmastide, of the service which this Germany has rendered to the childhood of the world.

Whatever modifications of detail may be involved in the working out of this inviting idea, it is to be commended as a peace movement, prompted by love and directed by wisdom; and The Outlook earnestly hopes that practical men and women, with the cooperation of older children, will make it effective, and send the light and warmth of Christmas from one continent to the other.

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THE HISTORICAL ROOTS OF THE WAR

VI—THE ROMANOFFS

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THE Great White Czar. Among the royal families which are actually at the head of the various warring nations, the most powerful is commonly supposed to be the Romanoffs, who for three centuries have furnished the Czars to all the Russias. At this moment the King of Great Britain and Emperor of India rules over more millions than any other potentate; but the Emperor of Russia counts within his dominions about twice as many European subjects as Germany, three and a half times as many as France, and three times as many as Great Britain. Russia has a greater area than all the rest of Europe together, and can enlist, and perhaps put in the field, about two-thirds as many soldiers as all the rest of Europe. The absolute rulers of that mighty Empire are therefore—at least on paper—the most powerful sovereigns since the fall of the Roman Empire.

The Imperial family of Romanoff stands alongside the houses of Hohenzollern and Hapsburg as a line of monarchs. In practical affairs neither the line nor its members are so great as statistics and theories of sovereignty seem to indicate. On the average, Russia is the poorest country in Europe, except some of the Balkan States; it has the smallest average personal income; the least number of schools, colleges, and technical institutes in proportion to population; the smallest relative internal and foreign commerce. Russia is great because it is an enormous mass, the aggregation of tens of thousands of villages and scores of millions of people. Russia is mighty, not as a power, but as a potentiality; the Bear has never realized his own strength and possibilities. Whether conquered or victorious in the present war, Russia will therefore arise with a new sense of her weight in the world, and her rulers will realize their future importance as the directors of the destiny of the broadest world power.

House of Romanoff. While the German and Austrian sovereign lines go back about six centuries, the Romanoffs are comparatively newcomers. Michael, the first Romanoff Czar, was chosen out of the ranks of the great nobles in 1613 by a Grand National Assembly. This was Michael Romanoff, son of the Patriarch of the Russian Church, and connected by marriage with the earlier dynasty of Rurik, the Scandinavian. He was Russian by ancestry, but his descendants have repeatedly married Germans, and the present family is almost as German in origin as the Guelphs of Great Britain. Here is the succession:

I.	Michael (first Romanoff; elected Czar)	1613–1645
II.	Alexius (son)	1645–1676
III.	Theodore III (son)	1676–1682
IV.	Ivan V (brother)	1682–1689
	Regency of Sophia Alexeyerna (sister of Ivan)	1682–1689
V.	Peter I, "the Great" (brother)	1689–1725
VI.	Catherine I (wife)	1725–1727
VII.	Peter II (grandson of Peter I)	1727–1730
VIII.	Anna (daughter of Ivan V)	1730–1740
IX.	Ivan VI (grand-nephew, infant)	1740–1741
X.	Elizabeth (daughter of Peter I and Catherine)	1741–1761
XI.	Peter III (nephew of Elizabeth, grandson of Peter I)	1761–1762
XII.	Catherine II, "the Great" (wife)	1762–1796
XIII.	Paul (son of Peter III and Catherine II)	1796–1801
XIV.	Alexander I (son)	1801–1825
XV.	Nicholas I (brother)	1825–1855
XVI.	Alexander II (son)	1855–1881
XVII.	Alexander III (son)	1881–1894
XVIII.	Nicholas II (son)	1894–

Slavs and Mongols. The place of the Romanoff house can be understood only against the background of the experience and traditions of the Russian nation. It is a composite people: more than thirty races can still be found in the population of the present European Russia, and thirty more in Asiatic Russia. Moreover, it is the only European country, except Turkey, in which there are still large elements of pure Asiatics, besides a considerable strain of Asiatic blood in the European peoples. The main race element is that Slavic folk which when recorded history

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begins—about twenty-five hundred years ago—was seated in what is now the interior of Russia. Despite the present habit of calling them "Asiatic semi-barbarians," they are a European race, first cousins to the Teutons and Celts, second cousins to the Greeks and Romans, and no nearer relations to the Mongols and Turks of Asia than are the present Frenchmen. Yet their geographical situation drew them under the successive waves of Asiatic invasion.

Thus an Oriental influence has molded the Russian Slavs. During the Roman Empire the Slav tribes and Germanic tribes were interspersed. The Goths and Vandals who overthrew the Roman Empire started from the great plains of Russia and the coast of the Black Sea. After that time flourishing Slav states sprang up in southern Russia, with cities, laws, and commerce. The Slavs in what is now Russia were in the tenth century converted to Christianity by the Byzantine missionaries.

Their civilization was almost annihilated by the terrible inroads of hordes of Mongols from northern and central Asia—the most awful scourge ever experienced by Europe. Although the Russians were allowed to keep their faith and even their organization into principalities, they were subjected to the crushing and barbarous rule of absolute masters far inferior to them in civilization. The Mongol rule, which lasted from about 1237 to about 1380, was an abject tyranny which made tyrants of the native Russian princes.

One effect of this century of Mongol rule was to teach the Russians that the only way to break loose from the curse was to stand by some Russian leader who could concentrate all their authority. Thus the Slavs, whose race instinct was to live in villages and cities, each governing itself by the unanimous vote of those entitled to take part, were forced into the mold of Asiatic despotism. When in 1380 Russia was at last set free, the native princes followed the Tartar example of calling themselves czars, and exacted from their own blood brethren the instant and unquestioning obedience which the Tartar rule had taught them. Absolute government was an acquired habit, like the long beards and flowing robes which the *boyars*, or great nobles, still affected. Serfdom, which was neither a Tartar nor a Slav practice, sprang up in Russia two centuries later, just as it was dying out in England.

For seventy-five years after Michael became Czar the Romanoffs slowly gathered power and settled the question that a Czar was superior to the ecclesiastical chief, the Patriarch, and was practically himself the head of the Russian Church. They were hedged off by a circle of enemies from the great outside world: on the north, Finns, Swedes, Lithuanians, and Poles shut them from the Baltic Sea; on the west, the Poles interposed between them and Austria; on the south, the Tartars and the Turks cut them off from the Black Sea. Only toward the east could they slowly expand across the Ural Mountains into Asia.

The Great Peter. Unexpectedly arose out of this confusion and helplessness a Romanoff monarch upon whom mankind has bestowed the title of "Peter the Great." For once the theory of absolute government was justified: inherited monarchy brought to the front the one man in the Russian Empire who was best fitted to lead and animate his country. At seventeen years of age he took the authority from out the hand of a regency; and from 1689 to 1725 he was the greatest man in the East.

Peter soon discovered that Russia must have a sea-front, and must be able to use it by means of ships. Hence the amazing episode of the Czar of All the Russias going incognito to Germany, Holland, and even to England, and learning the trade of a ship carpenter at Zaandam. He began at once to push the Russian boundaries southward to the Sea of Azof, and then to the Black Sea, and northward to the Baltic. Twenty-one years a northern war raged, and in the end his sole spoils were four little provinces on the Baltic; but they brought him seaports and river connections to the interior. In 1703 he founded the city which he was willing to call St. Petersburg, but which a successor has renamed in our time Petrograd. When he became Czar, Russia was neither European nor Asiatic, but a midland shut off from direct connection with the great stream of Western progress. Peter broke through the barriers, and during the last two centuries Russia has been a member of the Western group of nations. Peter throughout his life followed the principle set down in an early letter to his mother:

"Your little boy, Petruska, still at work. I ask for your blessing and wish to hear how you are. Thanks to your prayers, we are quite well; and the lake thawed out on the

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20th of this month, and all the vessels except the big ships are ready."

German Influence.—Poland was already falling to pieces through pushing to its extremity the Slav doctrine that nothing but unanimous consent could give validity to the action of a commonwealth. Germany was the next nearest western neighbor, and from Germany came many influences upon Russia. The situation of the country was very much like that of Japan in our time: recognizing the power and success of the West, the people were eager to take anything that was Western. Many Germans settled in central Russia from Germany and from the German-speaking Baltic provinces of Russia; and, as they had a capacity for public business much above that of the ordinary Russian, they were used as ministers, diplomats, and administrators. In the peace negotiations at Portsmouth in 1905 the two Russian representatives were Rosen and Witte—both of them evidently of German origin.

Following Peter came the first reigning Czarina in Russian history, Catherine, his wife, who was sovereign because Peter so willed it. From 1725 to 1798 the Imperial authority (except for three intervals, making five years altogether) was exercised by four women—Catherine I, Anna, Elizabeth, and Catherine II. Anna was the wife of a German Duke of Holstein-Gottorp. Czar Peter III also married a German Protestant princess, Sophia of Anhalt-Zerbst, whose memoirs contain a picture of the coarse, ungovernable, and riotous life of that Emperor and his Court. He is best known to fame because he came to the throne when the armies of the Empress Elizabeth, after capturing the city of Berlin, were about to finish the Hohenzollern Frederick II—commonly called Frederick the Great. In 1762 Peter, who greatly admired this world-famous soldier, hastened to make peace, and thus saved Prussia.

The Great Catherine. At Peter III's death his wife, though a German, took the new name of Catherine, was received into the Greek Church, and for thirty-four years was one of the most famous and infamous figures in Europe. Poland, which stretched across Europe in a narrow band most of the way from the Baltic to the Black Sea, was finally disrupted. The last King, Poniatowsky, was forced on the country by Catherine, because (she says) "among all the pretenders to the throne he has the least right, and consequently was bound to be the most grateful to Russia." Austria shared in the spoil, France opposed in vain, and England was indifferent.

In 1772, therefore, came the first partition of Poland, which lost about one-third of its population and territory. Catherine fought the Turks and pushed the boundaries south to the Black Sea. In the second partition, in 1793, Prussia shared, and to that transaction owes her present province of Posen. In 1795, by a third partition, Poland was extirpated. This was Slav consuming Slav, and the effect was to tear down the buffer state which had for ages stretched between Russia and the Western nations.

The private character and life of Catherine are, like Theodore Roosevelt's opinion years ago of a victory of Tammany Hall in a New York City election, "not fit for publication." Nevertheless, she was the first intellectual and literary leader of her country, set up an academy, encouraged poetry, science, and intellectual society; she even made some attempt to set the serfs free. Catherine had all sorts of ideas for reforming other people than herself; and the tale is that whenever she made a progress through her realm she always passed by tidy villages, occupied by well-dressed and happy peasants, who came out and asked her blessing. The great Empress never suspected that those people were all deported from elsewhere and new houses were built, solely for the sake of impressing their Queen with the happiness of the Empire. Or did she suspect and realize, like many of her successors, that sovereigns are more comfortable if they master their curiosity about their own realm?

Alexander I and Napoleon. After the brief reign of Paul, Catherine's son, Alexander I came to the throne; and he was in many ways the first modern Czar. He had a plan for giving Russia a constitution, and consulted no less a person than Thomas Jefferson, President of the United States. Under Alexander Russia accepted a place as one of the Great Powers of Europe, and therefore was bound to take notice of the rise of Napoleon. In 1805 a Russian army, in alliance with Austria, met the world conqueror in the Battle of Austerlitz, and was overwhelmingly defeated. In 1806 Russia came to the defense of Prussia, and again Russia and her ally were defeated.

The result was the famous meeting between the sovereigns of Russia, Prussia, and France

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on a raft in the river Niemen in 1807. Alexander seemed to be hypnotized by Napoleon, and they struck up a friendship and a sort of alliance, which lasted for five years. John Quincy Adams, then American Minister to Russia, later noted that the Russian Government was no longer friendly with the French; and while he was at St. Petersburg, in the fall of 1812, the Russians proved that Napoleon was made of human clay by grinding his Grand Army to pieces. Thus Russia was the only country in the world which unaided by allies defeated the greatest soldier in history in a land campaign.

Then the tide of conquest turned westward, and Russian armies joined in campaigns which brought about the abdication of Napoleon in 1814. In the Congress of Vienna which followed, Russia was the leading spirit and Alexander the most brilliant leader. In this period of exaltation, under the influence of Madame Krüdener, he evolved the famous "Holy Alliance," the principle of which was that the sovereigns of Europe were designated by the will of God to act as "elder brethren" (with appropriate disciplinary powers) towards their subjects. Thenceforward governments were to be conducted entirely on a basis of Christian brotherhood.

Just at this time ties were forming between Russia and the United States, and it was a rude interruption of concord to have this doctrine interpreted to mean that Europe ought to practice muscular Christianity upon the new Latin-American states. John Quincy Adams, almost the only man in America who knew the Russians, expressed his opinion of that doctrine in the preparation of the announcement commonly called the Monroe Doctrine of 1823. Alexander was an enlarger of his Empire. He secured Finland from Sweden in 1809, annexed a large part of the Caucasus, and pushed the Russian boundary to the mouth of the Danube.

Nicholas I. His brother, Nicholas I, who became Czar in 1825, was a soldier rather than a diplomat; put down revolutions in his own country, and sent his army to force the Hungarians back to their relations with Austria in 1849. He pushed into Persia, took the side of the Greeks in their revolt from the Turks, and his fleet aided in smashing the Turkish power at the battle of Navarino in 1827, which made modern Greece possible.

That Nicholas had a human side was learned by two Boston gentlemen who (probably about 1850) were visiting St. Petersburg. Wandering out from their hotel, they crossed a grass-plot near a stately building. A sentry hailed them, and there seemed to be a commotion. They therefore hastened over to the street beyond, but grew uneasy, returned to their hotel, and thought it expedient to begin to pack. They were interrupted by a knock at the door and the voice of the hotel proprietor: "The equerry of his Imperial Majesty demands to see you." They opened the door in some apprehension, and the equerry, clad in full canonicals, looked at them sternly, and in perfect English inquired:

"Are you the gentlemen who half an hour ago passed under the windows of his Imperial Majesty?" They admitted that they had passed under the windows of a building, not knowing its occupancy. "Very well, you did pass under the windows of his Imperial Majesty. He observed you from those windows; and he has ordered me to call upon you, and to ask where you got the trousers that you are wearing, so that he may have some made exactly like them."

Nicholas inherited the result of four centuries of conflict with the Turk. The "Sick Man of Europe," as Nicholas dubbed that Power, was on the point of decently dying, and thus conferring a favor on all his neighbors, when England and France made the political and social mistake of carrying on the Crimean War to prevent Russia from accelerating that demise. Nicholas died apparently of disappointment and grief.

Alexander II to Nicholas II. Nicholas I's son, Alexander II, reigned twenty-six years, from 1855 to 1881. He was a man of high character, and had a genuine desire to modernize and reform his Empire. He succeeded in at last breaking down the formal side of the system of serfdom under which twenty millions of his fellow-Russians had been bound to the soil on which they lived. The decree was solemnly made public, as it chanced, March 5, 1861, the day after President Lincoln became President. It was a period of agitation for popular rights in many parts of Europe, and Alexander in 1881 drew up a constitution for his people, when he was murdered by the bomb of Nihilist assassins. The creation of even the semblance of popular government was delayed for thirty years. Under him, and his son, Alexander III, Russian power, which had for two centuries been advancing into Siberia, was pushed all

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the way to the Pacific, into the heart of Asia, and to the gates of India.

The present Czar, Nicholas II, has now had twenty years' reign. He seems to be an amiable and likable man for whom the surrounding forces are too strong. He passed through the ordeal of the Japanese War, ending in a military defeat and a diplomatic triumph, for somehow Russia came out of that struggle a stronger influence both in Asia and in Europe than before.

Absolutism. Both in historical influences and in her present form of government Russia is notably different from other European Powers, and the easy, off-hand explanation is that it is a Slav country. This disposal of the question seems less obvious when you reflect that it is as unlike other Slav countries in Europe as it is unlike Germany or France. Servia is a land of peasant proprietors, Russia of communities of landholders. Servia takes its sovereign as a bad joke; in Russia the "Little Father" nominally makes all the important decisions. Russia in the twentieth century is simply where Germany and France were in the seventeenth century, when Charles V and Louis XIV claimed absolute power by divine right. Socially and economically Russia is better organized and better off than Italy was three centuries ago, or even a century ago. Politically Russia has a national legislature, which Prussia did not possess until 1850. Russia is a slow-developing, backward country, which, however, so far as we can judge by the history of its neighbors, may be on the road to full modern civilization.

The Romanoffs and their Empire have a bad reputation for cruelty to prisoners, persons charged with crime, convicts, and the common people. The knout, the dungeon, administrative deportation, the mines, are a fearful evil; but in that respect Russia is only a century behind France, which habitually broke criminals on the wheel till 1789, and Prussia, which used judicial torture till about 1810. The Russian, like other Slavs, is by temperament good-natured, but when roused can be as savage as an Albanian or a Mexican. National education, which cannot be much longer delayed, will go far to teach the Russians that cruelty does not accomplish its object of compelling obedience, and that it gives a nation a black character among civilized men.

Just now the country is going through the same kind of constitutional struggle as hat between the Stuarts and the English Parliament. The Russians have long been accustomed to local assemblies of very limited powers, and in 1905 the first Duma was summoned by the Emperor. When it began to show its authority it was dissolved, and so another and another; but if the experience of England, Hungary, Germany, and France is worth anything, the Duma will acquire more and more power; and in the end is likely to be at least as strong in Russia as is the Reichstag in Germany, which is saying less than is generally supposed.

No sovereign house in Europe has gone through such a history of conquest and territorial annexation as the Romanoffs. They found Russia a large, confused, and turbulent nation, shut up within itself; they have seen it grow to the broadest world empire of modern times. Yet to this day Russia is shut out from any ice-free approach to the open ocean. Hence the policy of that country is, and will be till their want is satisfied, to acquire the Bosphorus and Dardanelles, and there will be no permanent peace in Europe till that is accomplished. Toward the west, since the partition of Poland, Russia has never shown a conquering spirit. Nobody yet knows how far such a spirit may now be driving the nation forward. In any case, the Imperial house seems firmly seated.

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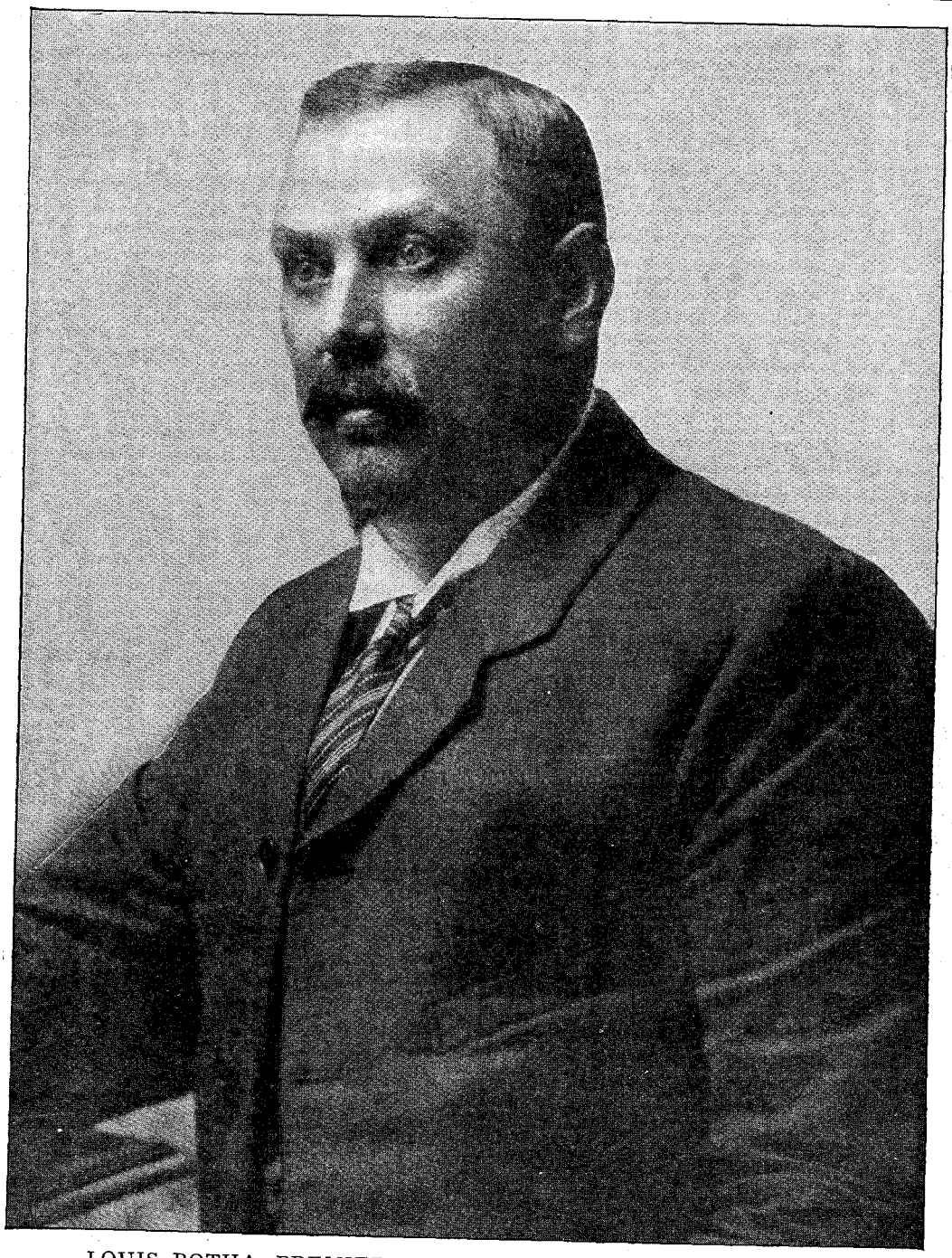
Current Events Pictorially Treated



LOUIS BOTHA, PREMIER OF THE UNION OF SOUTH AFRICA

General Botha, who was commander of the Boer forces during the war with Great Britain, is now, as a loyal subject of the Power against which he fought, preparing to subdue any revolt against British rule in South Africa which may be incited as a result of the European struggle. Such a revolt is said to have been recently fomented among "unreconstructed" Boers by German emissaries

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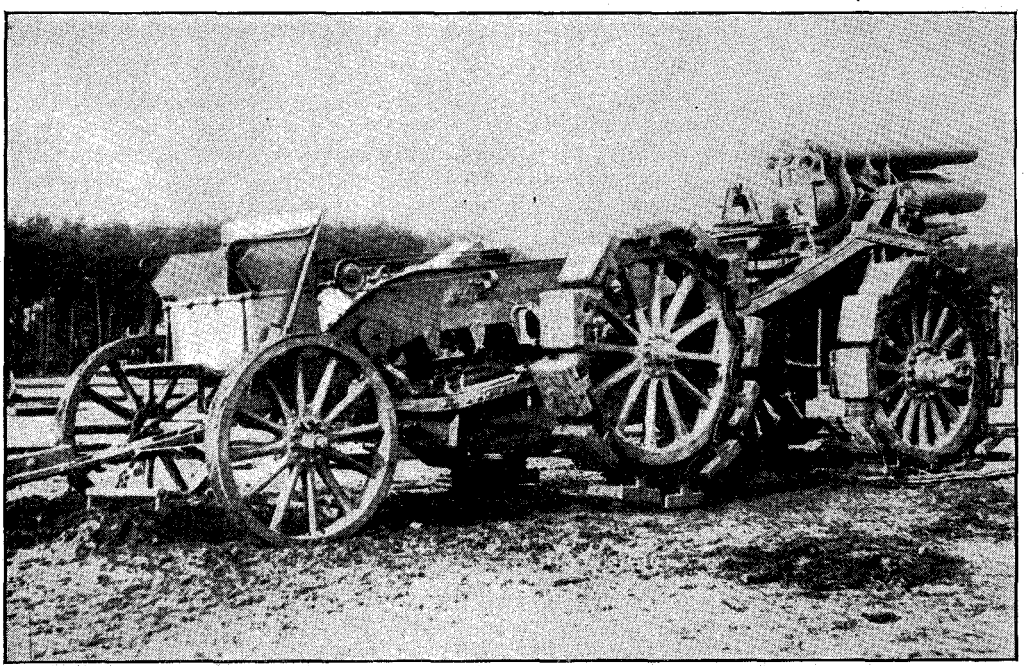

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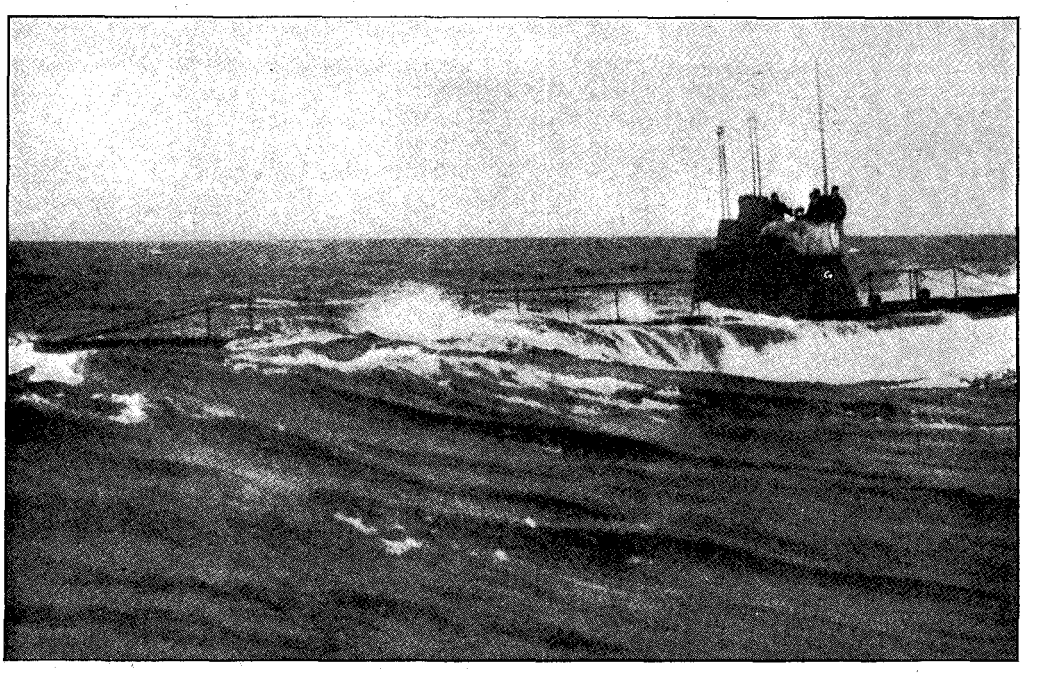
THE ELEVEN-INCH GERMAN MORTAR

The barrel of this gun, alone, is of sufficient weight to constitute a load. Hence, when the battery is to be moved, a special carriage is used to transport the barrel. In the picture, the extra carriage is in position to receive the barrel, which is pulled back, after being unbolted, by the cable shown running over the pulley just back of the seat. When in a position for firing, this gun can be trained at elevations up to 65 degrees, thus causing the shells to fall almost vertically. The compression cylinders shown at the side of the barrel take up the recoil through pistons which act in them and which are bolted to the barrel



PHOTOGRAPH BY UNDERWOOD & UNDERWOOD

A SUBMARINE OF THE TYPE THAT HAS SUNK FOUR BRITISH CRUISERS

Admiral Sir Percy Scott declared, shortly before the war broke out, that the dreadnoughts have become obsolete since the arrival of the submarine. Though recent events have lent color to his assertion, naval experts have not indicated any abandonment of dependence upon the "all-big-gun" battle-ship

GERMAN ENGINES OF DESTRUCTION WHICH HAVE WROUGHT HAVOC IN THE WAR

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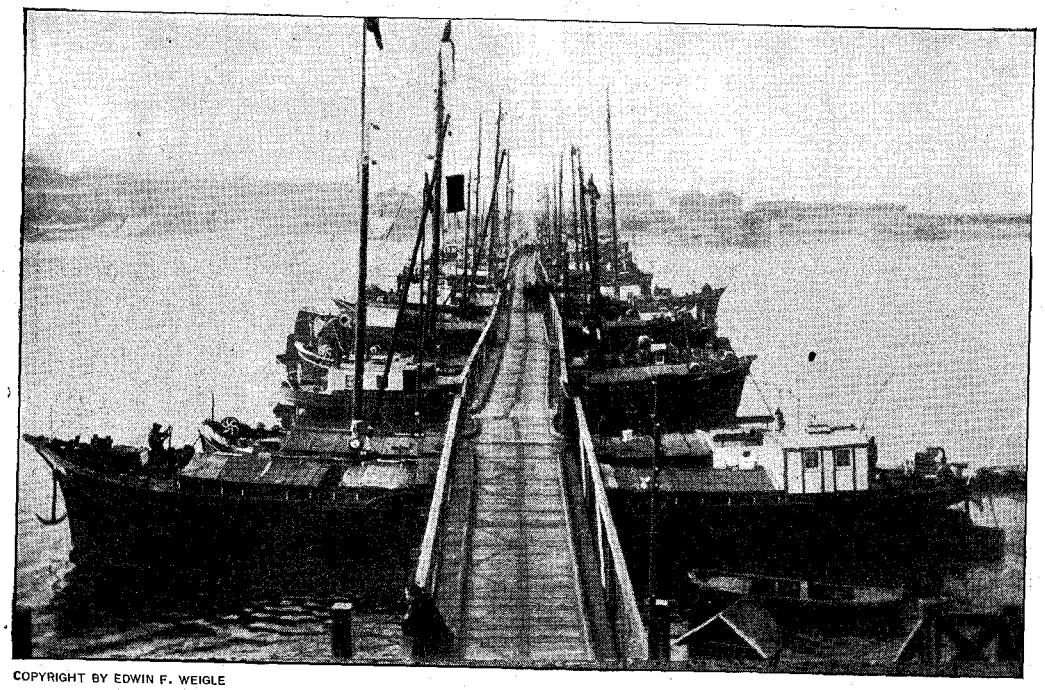

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REFUGEES FROM ANTWERP CROSSED THE SCHELDT BY THIS TEMPORARY BRIDGE

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BELGIAN TROOPS ON THE BANKS OF THE NETHE WAITING AN ATTACK BY THE GERMANS

THE SIEGE OF ANTWERP

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KING FERDINAND OF RUMANIA

The new King, who succeeds his uncle, King Charles (see The Outlook for October 21), was born in 1865. By a decree of the late King he was created "Prince of Rumania" in 1889. In 1893 he married Princess Marie, daughter of the Duke of Saxe-Coburg and Gotha. They have six children

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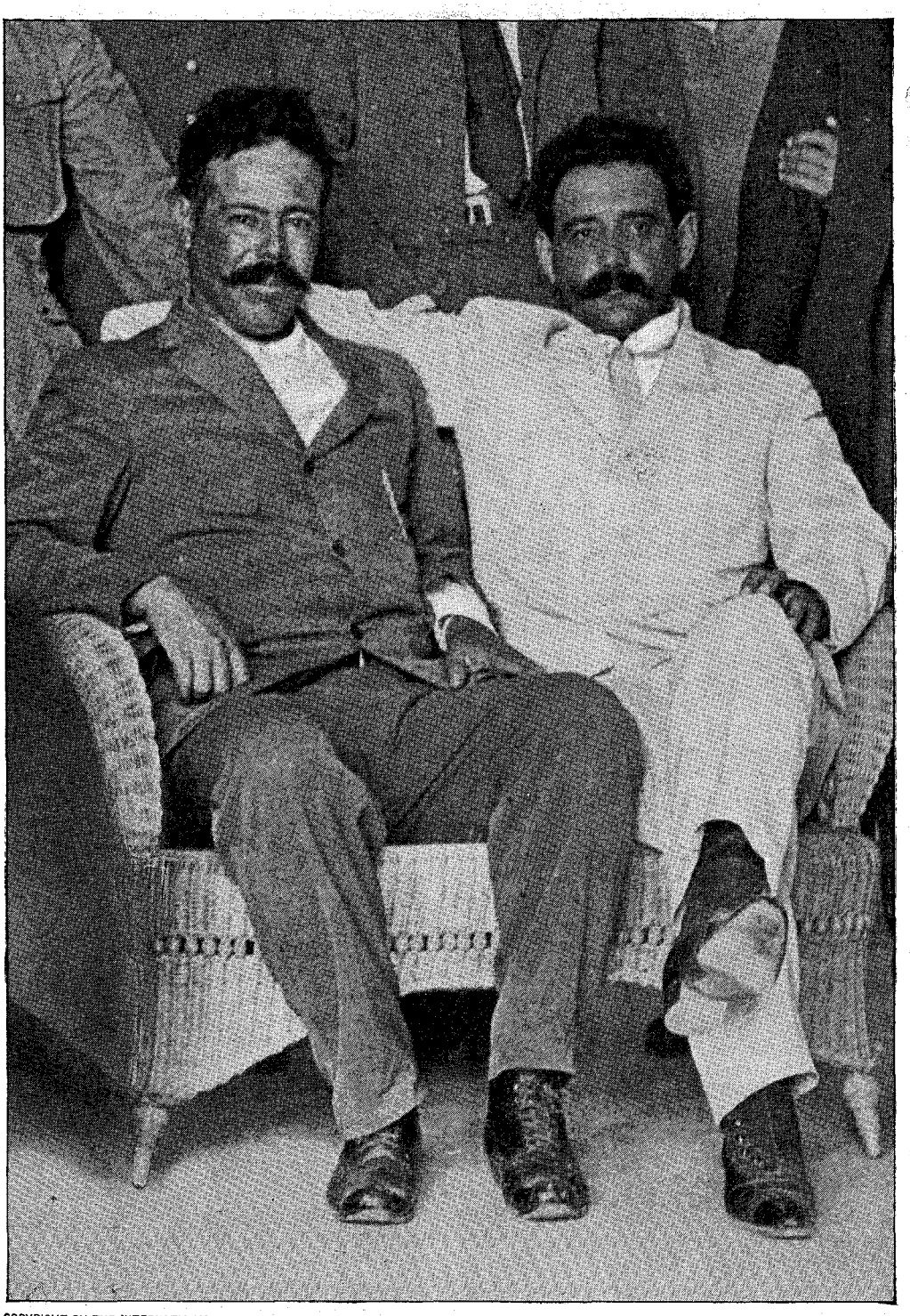

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VILLA AND VILLAREAL

Are these two men here pictured side by side to be at odds with one another? Who will come to the front with the next turn of the wheel of fortune in Mexico? Madero, Huerta, Carranza, Villa, Villareal—the rapid succession of leaders since the downfall of Diaz shows that the country is indeed in an unsettled condition. A week ago Villareal was the favorite candidate for President. Who will be the next?

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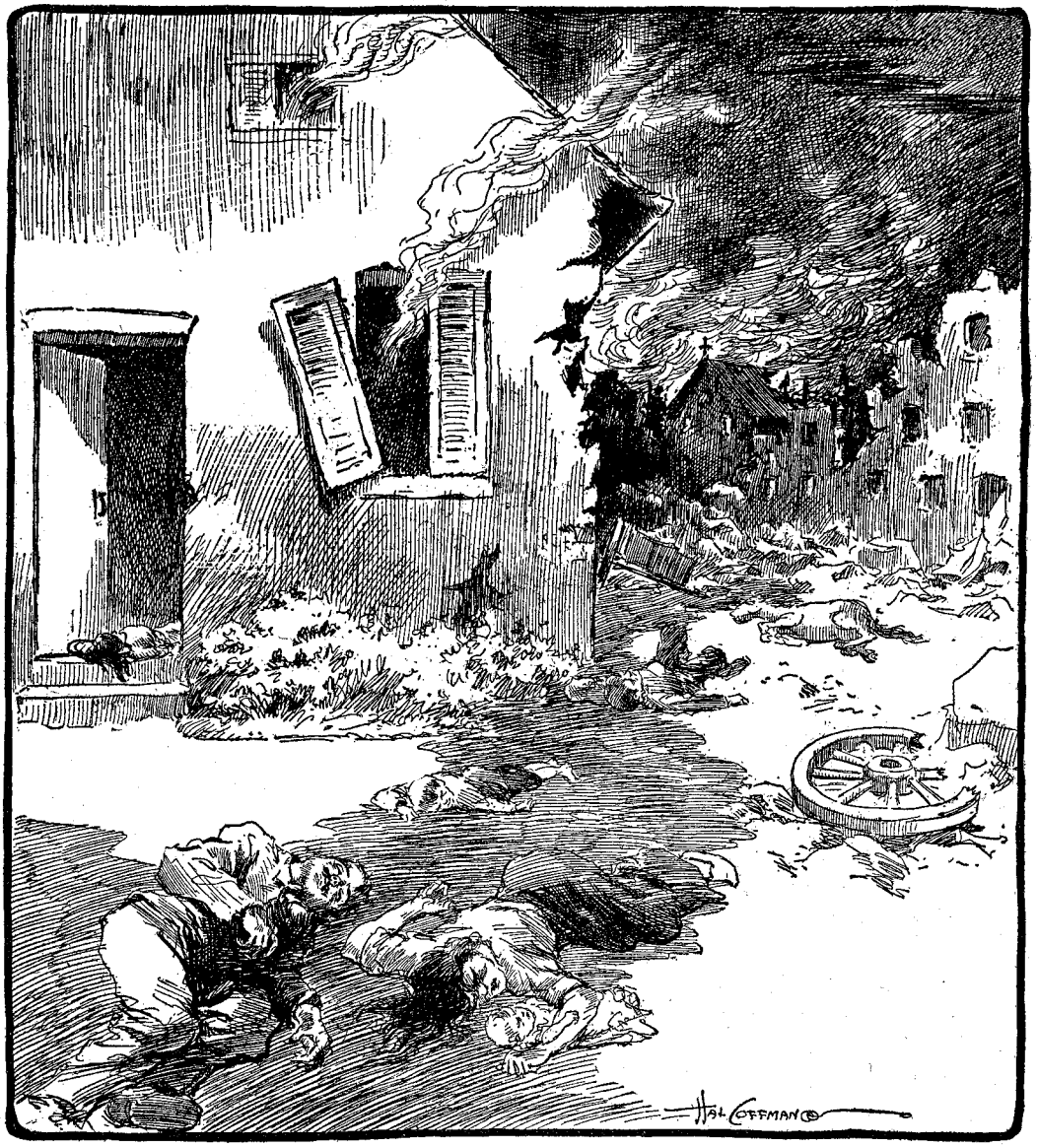

FROM THE NEW YORK EVENING JOURNAL

"THERE IS NOTHING TO REPORT"

"On the center, between Rheims and the Meuse, there is nothing to report."—*Cable Despatch.*

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REMINISCENCES[1]

BY LYMAN ABBOTT

CHAPTER X

PASTOR AND PREACHER[2]

WHEN I returned to Terre Haute in the fall of 1861, all hopes of a holiday march to Richmond and a brief campaign and a speedy end of the Confederate Republic were over. The disastrous battle of Bull Run had made clear to the North the seriousness of its undertaking, and the Act of Congress authorizing a loan of two hundred and fifty million dollars reflected the public consciousness and the public resolve. From this time on the war excitement made spiritual work in the parish difficult.

One Fourth of July two celebrations were held, one by the "Butternuts," as the sympathizers with secession were called, the other by the loyalists. There was reasonable dread of a collision between the two. But forewarned is forearmed, and the day passed peacefully. Once we were thrown into alarm by the report of a threatened raid by Morgan's Confederate cavalry. They did, in fact, cross the border, but did not come as far north as Terre Haute. We organized a secret Loyal League, the only secret society I ever joined. I do not remember that it had any very important secrets to preserve or that it ever accomplished any particular achievement. I have always believed that the best way to fight a secret foe is by calling him into the open. A home guard was organized. Most of our stalwart men were in the field, but a home guard might have served a useful purpose against a Butternut raid which we had some occasion to dread. Every election was a campaign on which depended, or at least we thought so, the question whether Indiana could be kept in the column of loyal States. It was so kept, thanks to our war Governor! If this were a history of our times, not mere personal reminiscences, I should like to insert here a chapter describing the splendid record of our war Governor, as brave a fighter for the loyal cause as any soldier in the field.

No temperament could resist the mercurial temper of the people. Every defeat, whether political or military, depressed us; at any reported victory we were wild with delight. Among my letters is one to my wife describing a characteristic scene of rejoicing:

6 April, 1863.

Next home—and to bed—after learning that the Unionists had carried the election by over five hundred and odd majority, having nearly two votes to the Butternut one. Was just getting into a doze when I heard the Court-House bell violently rung. Then cheer on cheer. Tried to lie still. Couldn't. Jumped up—dressed—ran over, found the Court-House filled with a tumultuous crowd—while Meredith announced the defeat of the rebel army and the capture of General Lee. So wild a crowd I never saw before. We laughed and holloa'd and shook hands by turns. Then issued forth and built a bonfire, and I went home, leaving the crowd still wild with excitement. The morning papers make the intelligence not quite so decisive; still I feel some confidence that the result is now not less glorious.

I was called on for a speech, and Mr. Ryce, who delighted in a joke at the expense of the parson, insisted that I closed with "three cheers for God and Joe Hooker." I undoubtedly lost my head with the rest; but I am inclined to think that the nearest I came to Mr. Ryce's version was, "Praise God! Now three cheers for Joe Hooker."

Meanwhile the war, which Mr. Seward had prophesied was not to last over sixty days, had lasted more than two years, and the anti-slavery section of the supporters of the Administration were beginning to demand that the Administration strike at the great weakness of the Southern Confederacy by adopting a policy of emancipation. On the 17th of September, 1862, five days before the President issued his preliminary emancipation proclamation, I gave to my congregation in a Sunday evening sermon—and, as the sermon was published in the Terre Haute "Express," to

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[2] A true report of the experiences of a pastor and preacher is necessarily made up of incidents generally insignificant in themselves and without apparent connection with each other. I am not, however, without hope that this chapter, which is such a report, may serve as an encouragement to some ministers discouraged as I was discouraged, and an inspiration to some parishes to do for their minister what my considerate and loyal parish did for me.

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the people of the city—the reasons why that policy should be adopted.

Rebellion, I said, is not always infamous; it is sometimes glorious. Whether infamous or glorious depends on the purpose of those who assail the Government. Most rebellions have been against despotism and on behalf of liberty. This rebellion is against liberty and on behalf of despotism. Both North and South have been filled up by foreign immigration; the North by immigrants invited, the South by immigrants captured and enslaved. The North has given her laborers free lands, high wages, large liberties; the South has denied her laborers all liberty, all wages, all property rights. The inevitable antagonism between these two systems has passed from one of ideas to one of arms. These slaves have been made to add strength to the men who are fighting to keep them slaves. Over three millions of laborers in the South remain upon the farms raising food for the armies, while our laborers are compelled to leave their farms untended. The time has come to turn this weapon of the enemy against himself and in destroying slavery destroy the cause and weaken the forces of the rebellion. Nor is it enough merely to destroy slavery. We must reconstruct the South in harmony with the principles of liberty and justice. To the question, What will you do with the Negro? Will you admit him, when emancipated, to a position of political equality? I answered, unhesitatingly, "No!" I would confine the control of government always to the moral and the intelligent. For generations it is probable that the African must be governed. The only question is, Shall he be governed selfishly or Christianly, by laws which disregard his rights or by laws which protect them? Slavery overthrown and the slaveholding aristocracy of the South destroyed, the slaves will become a peasant population; the poor whites, set free from their political servitude, will become in time industrious and intelligent citizens; foreign immigration will go into the South as it has gone into the West; and out of these elements a new and genuine democracy will be created.

Events did not justify the prophecy with which this sermon closed. The governing class in the South, following the guidance of their great leader, Robert E. Lee, accepted with a loyalty unparalleled in history the results of the war, and have taken the lead in the reconstruction of the South on a basis of liberty and justice. The opposition to liberty and justice comes to-day chiefly from representatives of the poor whites. Their education in the meaning of liberty, their inspiration with the spirit of liberty, is to-day the greatest need of the South, if not of the Nation.

I had by the fall of 1862 such evidence of the confidence and affection of my people that I was justified in believing that in this address I spoke not only to them, but in some measure at least for them. If they did not heartily indorse, they at least cordially acquiesced in, my anti-slavery utterances. Nevertheless, the slavery question and some other questions growing out of the Civil War continued to present one of the two chief difficulties with which we had to cope. There was a much greater difference in public sentiment between the West and the East than either section realized. Mr. John Codman Ropes, in his history of the Civil War, severely condemns as "a curious specimen of public impatience" the military order issued by President Lincoln on the 27th of January, 1862, directing a general advance to be made by the military forces all along the line on the 22d day of February. As a military order this was indeed futile; but Mr. Lincoln was more than Commander-in-Chief of the armies, he was also President of the United States. The West, inspirited by the victories which General Grant had won at Forts Henry and Donelson, was disheartened at the apparent apathy of General McClellan in the East, and welcomed this order as an assurance that General McClellan did not represent the spirit of the Administration. On the other hand, if Mr. Lincoln had ratified or even consented to General Fremont's qualified Emancipation Proclamation in 1861, he would have alienated a considerable proportion of his Western constituents. They were eager to follow him in a war for the Union; they would not have followed him in a war for emancipation. My impression is that I was the only minister in Terre Haute, and that the Congregational church was the only church in Terre Haute, which recognized the existence of slavery. This impression is confirmed by the account which I wrote to my wife, on the 28th of April, 1863, of the Fast Day Union services:

"Terre Haute, Indiana, 28 April, 1863.

"Our services are over. The church was full. Extra seats had to be brought in. But I am heartily ashamed to say it, the word slavery or slave was not once mentioned.

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Isaiah came the nearest to preaching 'abolition.' Dr. Jewett read the fifty-eighth chapter. I am ashamed, yet I hardly feel blameworthy. We agreed to a previously arranged assignment. I was to open with the truth that prayer and fasting must produce repentance and reformation. The others were to speak of the sins of which we must repent: Brown, of forgetfulness of God; Boyd, of Sabbath-breaking, profanity, and intemperance; and Colonel Thompson, of oppression. Brother Boyd assured us that he (Colonel Thompson) would deal with it, and, though I expected he would touch it gently and gingerly, I was scarcely prepared for the result. He said never a word about it. Not the most distant allusion did his speech contain. And the prayer scarcely referred to it. Dr. J. did refer to our oppressive dealings with a single sentence. We hold a Union meeting to-night, and, though, as I have spoken once, I probably shall not again, I mean to pray and confess that sin fervently enough, by God's help, to compensate for omissions. My address perhaps referred to it more than any one else's, though not by name; it being especially agreed that I should make no reference to any sins by name, lest I should tread on others' ground, but confine myself to the general principle. My address was simply illustrations of that. I inclose a sketch. Brown's address was good. Boyd's mediocre. Thompson said *nothing*—very eloquently."

As I now read over that sketch of my address which I sent to my wife, I do not think I had quite as much reason for humiliation as I then thought I had. It is true I did not mention slavery, but it required no reading between the lines to make out my meaning. Fasting and prayer, I said, will not save the country. If Pharaoh had issued a proclamation for fasting and prayer and had still refused to let Israel go, God would not have stayed the plagues. Balak sent for Balaam to curse the Israelites and bless him, but neither blessing nor curse was efficient. Jefferson Davis had appointed numerous days of fasting and prayer, but their Confederacy is gasping at its last breath. Our Ship of State has rottenness at its keel; through the leak the waters pour. If we leave the hole unmended and this leak unstopped, and content ourselves with scraping and holystoning the decks, wreck and ruin will be the result.

I did not, however, believe that wreck and ruin would be the result. I believed that we should learn our lesson, and when we loved liberty enough to give it to those whom we had enslaved the end of the war would come. On the 1st of July, 1863, I wrote to my wife in the East, giving the reasons why I had a hopeful faith in the future of our country. "You are right in thinking," I wrote to her, "that I do not feel discouraged about public affairs. I confess, I can see no reason whatever—no approach to a reason—for saying that the Lord is on the Southerner's side. Disaster has followed disaster. Their confederacy is pierced. Their ports are sealed. Vicksburg and Port Hudson are so closely invested that to all human appearance their fall is only a question of time. Bragg is retreating before Rosecrans. Probably Dix is advancing on Richmond with a large force. The Negroes are coming to our lines and entering our army by hundreds and thousands. The whole country is famine-struck and nearly the whole of it devastated by war and almost every able-bodied man drafted in the ranks. Their hope of foreign intervention grows daily less and less. Their only chance of procuring a foreign loan depends on their cotton. And cotton-raising must be abandoned for corn-raising, or they must starve. Surely, if God is on their side, the evidence of it is that 'where he *loveth* he *chasteneth*.'

"Look on the other side of the picture. Our ports are all open. Our crops were never more abundant. We have all we can eat, all we can send away, and almost as much left to go to waste. The whole Nation is growing rich on war. Our churches, schools, colleges, all go on uninterrupted. We have, I believe, no drafted men as yet in our army—at all events, but very few. Our armies have met with steady success save in the East. And, what is far better, our principles have done so too. Emancipation carries in Missouri. It speaks in Maryland. It is effected in Western Virginia. It is whispered even in Louisiana. Butler, Dickinson, John Brough, and such men declare themselves abolitionists. The arming of the Negro no longer excites much opposition. The opposition party makes its issue, the right of free speech. Meanwhile, for the most part, our territory is uninvaded, our farms unravaged, our homes unharmed. If under all these circumstances we get discouraged and disheartened and talk of crying for peace, because the Copperhead part of Pennsylvania gets the ravaging from the rebels

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which it well deserves that the Butternut Governors of New York and New Jersey may be converted, as they quickly are, into war men, we deserve to be whipped for the most arrant cowardice. When the North is thoroughly abolitionized, when the Negro has fought his way up to respect, then, I think, our war will be over, and not much before. How long it will last I do not pretend to prophesy. But I was never more hopeful of the final result than now. When God has held us in the fire long enough to purge out, not only slavery, but the intolerable hate of the black race on which it is founded, then I trust to see peace restored—not before."

In the summer my wife's only brother had come West to make his home with us, and her father, Hannibal Hamlin, a cousin of the Vice-President of the United States who bore the same name, had gone to Washington, where he obtained a position in one of the departments. Our hope that the change in climate would restore her father's health was not realized. On November 15, 1862, he died, surrounded by friends whom his amiable disposition and his unselfish spirit had attracted to him. His life had been misplaced. He was a man of fine literary taste and good literary judgment, and was a natural but kindly and sympathetic critic. With a literary education, he would have admirably filled an editorial position on a weekly or monthly publication. But he was not fitted for a business life in the fierce competition of his time. His grave in the Congressional Cemetery near Washington bears the simple inscription:

HANNIBAL HAMLIN
Waterford, Maine
January 30, 1809
Washington, D. C.
November 15, 1862

Your brother and companion in tribulation and in the kingdom and patience of Jesus Christ.

In April following her father's death my wife, with the two children, went East for the summer, partly to attend to the papers and furniture which her father had left in Washington, partly to visit friends and get, what she greatly needed, so much of a vacation as is possible to a mother with little children and a meager purse. I followed her in July, and in the following summer, 1864, I went on a trip to Lake Superior on the invitation of friends in my parish. The letters written to me by my wife in the summers of 1863 and 1864 have revived my somewhat faded memories of the events and incidents in the last two years of our mid-Western parish life.

History does not and cannot report the forces which exert the greatest influence on the life of the community. They are unseen and unheard. The sun has a far greater power than the tornado, but it is the tornado which is headlined in the newspapers. They report the wind, the earthquake, and the fire, but not the still, small voice. I had come to Terre Haute from a church radiant with the warmth and the light of a revival of religion. I wanted a similar revival in my church, and the church seemed to me dead. I wrote to my wife to ask Dr. Kirke about an evangelist who had worked with him in revival meetings. He replied, "The Lord certainly does bless Mr. ——'s labors, but I could never see why." That stopped my quest in that direction. I had read Dr. Finney's Life and studied his Revival Lectures, and I planned on our return from the East in 1863 to stop at Oberlin and hear him preach—a plan which I carried out. I am not sure that his quiet conversational method did not have a great effect on my own public style, for before that visit my ideals of oratory had been largely derived from Wendell Phillips, John B. Gough, and Henry Ward Beecher—the first a rhetorical orator, the two latter dramatic orators. I think it was Dr. Finney who demonstrated to me that one could be an effective speaker without being either rhetorical or dramatic.

I do not transfer to these pages any of the expressions, in my letters to my wife in 1863, of my discouragement at the lack of spiritual life in the church. They were not groundless; but their repetition here would be unjust to the church. For I did not realize then, as I do now, that there are times when the spirit of consecration to God's service can be aroused in men, leading them to a new life, and other times when the ministry must direct into wise ethical channels such spirit of service as exists, however imperfect it may be. Nor did I realize that the kingdom of God is like a seed growing secretly, and that one cannot expect a harvest until the seed which he has planted has had time to grow. Two years after I left Terre Haute I returned to it on a visit, to find the church in a revival, harvesting seed some of which I had sown. Looking back, I am glad to find in my correspondence that my discouragement deepened and strengthened my spiritual purpose. "My

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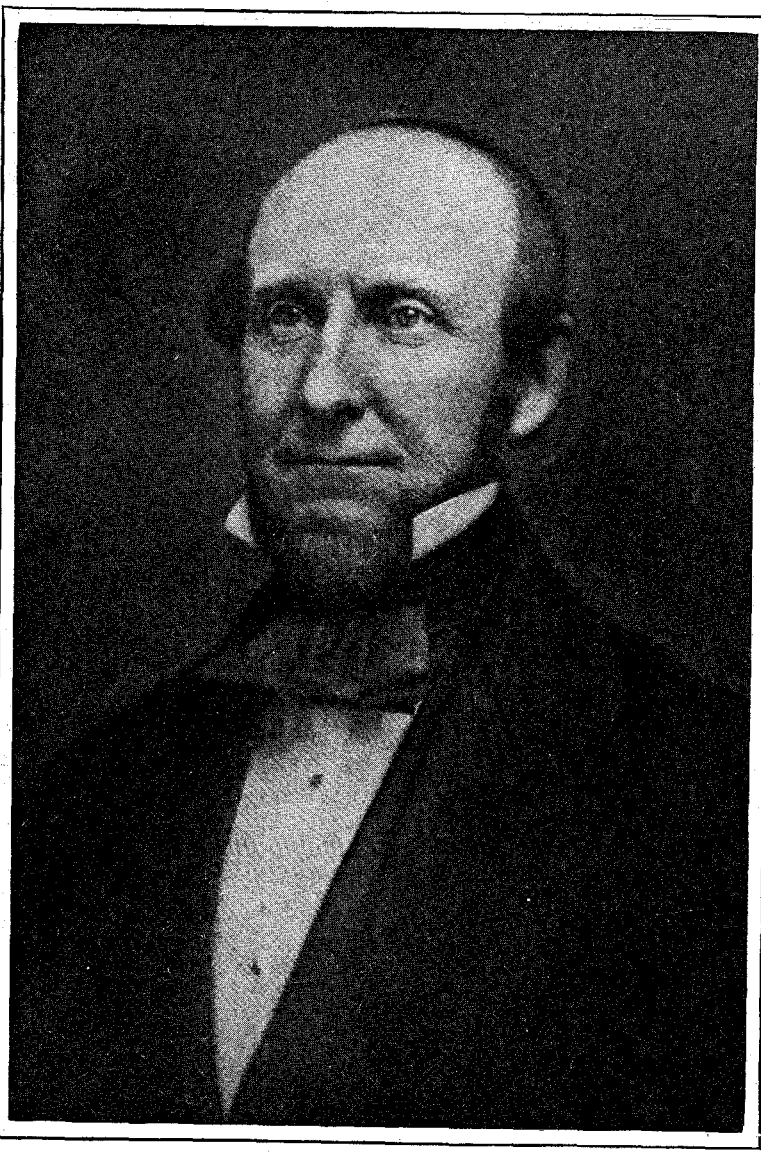

HANNIBAL HAMLIN

Father of Mrs. Lyman Abbott, "a cousin of the Vice-President of the United States who bore the same name. . . . He was a man of fine literary taste and good literary judgment, and was a natural but kindly and sympathetic critic"

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chief motive," I wrote to my wife (May 9, 1863), "in most of my ministerial work thus far has been human love—a desire that my people, my congregation, should be better, happier. And I have preached to them for their sakes, not for Christ's. I think that this is changing now with me—a little. I hope it is a permanent change. I begin to feel that I am not working merely for my people, my church, my friends; but also for Christ. It has given me a new impulse in my life."

This experience wrought another and a permanent change in the emphasis which I began to put on the life and service of the pastor. "I am beginning to feel," I wrote my wife, "that I am at least something more than a preacher, that I am beginning to be accepted by some of my people as their pastor." The public are apt to regard the minister's sermons as his most important work; he sometimes thinks so himself. In fac, this most important service is that of counselor and personal friend. But of this service there is, and can be, no report; both because it is not reportable and because it is confidential. I have been a lawyer, a pastor, an executive, an author, and a journalist. Of all these professions the pastor's is the most perplexing and the most illuminating, the most troubled and the most peaceful, the most burdensome and the most care-free, the most sorrowful and the most joyous. The true pastor fulfills according to the measure of his ability the prophecy of Isaiah. He is a man of sorrows and acquainted with grief. He bears the griefs and carries the sorrows of his people, and is wounded by their transgressions and bruised by their iniquities. But in comforting the sorrowing he is strengthened, in counseling the perplexed he is illumined, and there is no joy like his joy when he succeeds in giving peace to the troubled and succor to the tempted. The few pastoral experiences here narrated may serve to give the reader some conception of this hidden life of the minister.

A young man of a lovable nature, a devoted husband, and, I believe, a sincere Christian, had been injured in a railway wreck, and during his recovery alcohol was prescribed for him. It fastened a drink habit on a nature neither physically nor morally strong. One night, when his wife had left town for a week on a visit to her old home, which he had urged her to make, he took her photograph out of the album, turned its face inward, left in the book a note which was a cry of defeat, and the next morning they found him on the bed with an empty pistol by his side and a bullet-hole in his temple. His membership was in another church, but he was in my congregation. I was absent at the time. In the funeral services, conducted in the Congregational church, the choir sang:

> "How blest the righteous when he dies,
> When sinks the weary soul to rest."

I firmly believe that no attack by infidelity does to the Church a fraction of the harm which it does to itself by such unreality in its religious services. When I reached home, I preached a temperance sermon to young men, with this death as my text. Remembering him who said to the Pharisees that the publicans and harlots should go into the kingdom of heaven before them, I cannot doubt that this prisoner, struggling to be free, was a better man than some of his critics; but this made the lesson of his tragic death all the more significant.

Another illustration of unreality in some Christian teaching was furnished by the sudden death of a young man, the only son of his widowed mother. While bathing in the river he was seized with cramp and sank instantly, before his comrades could come to his assistance. He had never professed faith in Christ. His mother was a member of the Old School Presbyterian church; some of the family attended the Congregational church. Thus both pastors called on her. The Old School Presbyterian pastor assured her that there was time between the attack of the cramp and the death for her son to repent and make his peace with God. To suggest that the heavenly Father would make the eternal destiny of a human soul depend on any such chance as that seemed to me a terrible indictment of God's justice. I simply read to the bereaved mother some passages from the Psalms which affirm the eternal mercy of God, and then in prayer commended both her and her son to her Father's keeping. Never again did I preach or hold that death ends hope for any of God's children, though it took me some years to reconstruct my theology respecting the future state and to learn that there is as little ground in Scripture as in reason for the doctrine of a closed door. I will never teach a doctrine in the

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pulpit for evangelistic purposes which I am not willing to reaffirm in the parlor by the side of a mother weeping for her son.

There was very little skepticism in Terre Haute, but there was a great deal of indifference. Shortly after my arrival in the city I called on a pew-holder whose family occupied the pew, but who never came to church himself. "I wish you would tell me," I said to him, "your views about God, duty, a future life. I am a stranger here, you are an old resident; and I want to know what such men as you think on these subjects." His reply was: "Sometimes one thing, sometimes another; but, on the whole, I don't think much about them." I have since been inclined to believe that this indifference was not greater in the Middle West than in New England; it was only more frankly avowed. The New Englander would have had a theoretical answer to my question. But I am not sure that a purely intellectual curiosity is spiritually any better than a frankly avowed indifference.

Twice church rules seemed to me to stand in the way of spiritual life, and each time I set the rule aside.

Infant baptism is regarded in the Congregational churches as simply a consecration to God of the child by the parent. It is therefore a practical though unwritten canon of the Congregational churches not to baptize a child unless one of the parents is a member of some church. A Roman Catholic mother in the town sent to me one night asking me to come and baptize her dying child. Her husband, an aggressive disbeliever, would not allow a priest in the house. There was no time to explain to her that her child could be safely intrusted to her heavenly Father's care. Without a question I baptized the still breathing though unconscious boy. My reward was the devoted friendship of both father and mother and their occasional presence in my congregation.

Baptism is regarded by most Congregationalists as a necessary condition of membership to the church, though, unlike the Baptists, they allow infant children to be admitted to citizenship in the church on the faith of their parents. An elderly man, born and brought up a Quaker, wished to confess his faith in Christ, but he believed neither in baptism nor in the Lord's Supper. I told him that I saw no *good* reason why he should not be admitted without baptism, and, if he wished, I would urge that view upon the church. But it would certainly provoke opposition and perhaps serious debate. Baptism might not be necessary; I thought it desirable, but not necessary; but certainly it could do no harm. I explained to the church that he did not believe in water baptism, but was willing to accept it out of regard to the belief of others; the members of the church were satisfied with this concession, and he was admitted.

The most intimate and sacred experiences of the pastor he has no right to repeat. But one such experience is here briefly described in order to give to the lay reader a hint of the more joyful side of the pastor's life. One Saturday afternoon I had a long conversation with a member of the church who was in the valley of the shadow of death. She doubted whether she was a Christian, and all the future seemed gloomy before her. I wrote to my wife: "I told her to direct her thoughts to Jesus, but thought I had failed. And I felt very, very sad. At the mission Sunday-school she handed me a little note. And after I left I opened and read it. It was this:

> "'I came to Jesus as I was,
> Weary and worn and sad.
> I found in him a resting-place,
> And *he* has made me glad.'

I do not know that I was ever much happier than I was then for a few moments."

A church of Christ should never be satisfied with rendering service only to the families which support it. It should minister to the community. Like its Master, it comes not to be ministered unto but to minister. The only demand it should make on the community is the right to serve. So when two ladies, one a Baptist, the other a Congregationalist, came to me with a proposal to start a mission Sunday-school in the town for the boys and girls who were spending Sunday afternoons on the streets, the proposal met my instant and enthusiastic support. We secured for Sunday use a hall employed during the week as an armory. We extemporized seats out of planks stretched across empty ammunition boxes. We adopted the name given to us by the boys on the street, "The Union Rifles Sunday-School." There were three features of this Sunday-school which I

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fancy were somewhat original, if not absolutely unique.

We had a recruiting officer. A young man, who was enough of a boy to understand boys, started out every Sunday after dinner, picked up the boys he found playing marbles or loafing on the street corners, and brought them into the school. He would come in with six or eight trailing behind him and then start out for another group. On him we depended, and not in vain, to fill up the school, which soon reached an attendance averaging from one hundred to one hundred and fifty. We endeavored to secure punctuality and regularity from these recruits by a plan borrowed from other Sunday-schools. We gave to every scholar who was in his seat on time a picture card; for every ten cards, a larger picture card; and for five of the larger picture cards—that is, for a year's attendance—some gift was proposed. I am not sure whether it was ever given, for when our recruiting officer found one Sunday afternoon that a group of our boys had made a pool of their cards and were gambling for the pool by pitching pennies we thought it best to discontinue that particular form of "reward of merit."

I was the superintendent of the Sunday-school, but my duties were confined to a very general oversight and the conduct of the platform exercises. A Baptist lady, who was a teacher in the high school, was made assistant superintendent. During the sessions of the school she was constantly moving in and out among the classes, and knew, as no superintendent could who saw the school only from the platform, who of the teachers were doing effective work and who were not. A woman acting as superintendent of a Sunday-school was, I think, unusual at that time, though it may not be so now.

Perhaps the most radical peculiarity of the school was a rule which was early made, that any teacher who was absent two Sundays in succession without previous explanation would lose her class. By this means we weeded out some unsatisfactory teachers who came for a social time and only when they felt like it; and the standard which we thus set, and the independence which we thus declared, attracted to us the kind of teachers that we wanted. I am still of the opinion that the Sunday-school which goes a-begging for either teachers or scholars lowers its dignity and lessens its efficiency. The school was still in existence when I left Terre Haute, and out of it has grown, though not directly, a second Congregational church.

The preaching of a minister must be the expression of his own personal experience. He must *be* the truth which he utters. "Let us prophesy," says Paul, "according to the proportion of our faith." With the change in my experience heretofore referred to came a change in my preaching. It was more vital, more spiritual. If the reader asks what I mean by "more spiritual," I reply, it was more directly addressed to reverence, conscience, affections, and especially hope. Penologists tell us that the remedy for crime is not the deterrent power of fear, but the inspiring power of love and hope. I had never endeavored to arouse the fears of my congregation. I held in very small estimation either the virtue or the piety which is inspired by fear. But I had addressed the reason and endeavored to persuade to a life of godliness because it is a reasonable life. I now began to put before my congregation ideals which were worth attaining, and to inspire in them the hope of attainment. My Terre Haute sermons have long since served their final purpose to the world by being used as kindling. But I wrote to my wife reports of some of these sermons, and from these letters I select one paragraph which may illustrate the spirit of my preaching at this time—the spring and summer of 1863:

"June 16, 1863.

"About that verse in John—thank you for writing the question. It gave me, or helped give me, last Sabbath morning's sermon text, Romans viii. 7, a similar text, as you will see—in fact, rather stronger. Ought we, dear Frank, to go alway through life condemned of ourselves and thinking and feeling that God must condemn us? Is this a necessity? Is it not possible so to live that our own conscience approve us? And we have the happiness of feeling that we have the approval of God and of our own hearts? It *is* possible. Is it not practicable? Was it not Paul's experience? My Bible is not here. But surely you remember that in many places Paul claims to be approved by his own conscience, to have approved himself to others, and to be approved by God. I think there are, especially, such passages in Corinthians and Thessalonians. It is true that we ought never to be satisfied with ourselves—that our ideal of holiness

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ought always to outrun our attainments; that we ought always to desire something more and better. But we may be self-approved and not self-satisfied. We may be dissatisfied and yet not self-condemned.

"Let me illustrate. I propose to preach a sermon on, for example, the love of God. It is honestly my purpose by that sermon to serve and glorify him. I have, we will suppose (though I admit the case is hardly supposable), no intermixture of lower motives, as love of applause. I preach it. As well as I can I present God's love. Now, my experience is twofold. First, I feel that the presentation is very far inferior to the truth. I have not uttered, I could not utter, the thoughts and feelings which filled my soul. I am far from being satisfied with the sermon. But, second, I approve myself. I feel that God commends me. My own conscience commends me. For I have honestly tried to serve and please him, and the honest endeavor does please him. When L—— or E—— writes me a letter, the letter is very imperfect as a piece of composition. But it pleases me none the less: because it shows they really thought of and tried to please me. And so my most imperfect deeds please God, if they spring out of a sincere purpose to please him. And what is true of a sermon seems to me equally true of any other act. My life may be exceedingly imperfect. It may fall very far short of the Christian ideal—of my own ideal. But if the controlling, underlying motive of my heart is to please God, if the imperfections are not purposed, but spring from errors of judgment, from weakness of character, or from sudden impulses—if thus it is no longer I that do evil, but sin that dwelleth in me, if *with the mind* I serve the law of God, though with the flesh the law of sin, there is no condemnation to me. I am not to condemn myself, for God does not condemn me.

"It really seems to me, my dear wife—I know it is not the feeling of most Christians, and I do not want to be presumptuous, but it really seems to me that so long as I am honestly and earnestly seeking to please God I have a right to feel *that he accepts the will for the deed*, that he condemns not the imperfection, that he approves me and loves me, commends my efforts, just as (only infinitely greater is God's charity than mine) I accept the purpose of my child and am pleased by his endeavors to please me, though the result of those endeavors may amount to very little. And if I were compelled to feel, as many others seem to me to feel, that God condemned me, that I must condemn myself, that I must forever be accused by my own conscience and tried and condemned of God, it would make all my religion, like the religion of many others, utter wretchedness.

"Thank God, I believe no such thing. I do truly think that I love the blessed Saviour more than all else beside, that I desire nothing so much as to serve and please him, that nothing can make me so happy as the assurance of his approval and love. I do really think that it is the great aim of my life to make him some return, not as repayment (God forbid), but as acknowledgment of all that he has done for me. And I am sure that he, in his infinite love, accepts this heart purpose, and will lead and guide me in such way as shall help me to fulfill it. And so, dear wife, in, I hope and believe, no spirit of pride or self-sufficiency, but in trust and love in his dear name, it seems to me that I can say: My heart does not condemn me; why should it? It is God that justifieth. Who is he that condemneth? There is now *no* condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Dear Frank, I am sure this faith is right. I am sure nothing could induce me to give up so cheerful and happy a hope; that if we sincerely and honestly strive to please our blessed Lord he will not condemn us, and, if our hearts have the right faith and trust in him, they will not either. 'Let us walk in the *light* of God.'"

But not all my sermons were of this description. I wrote my wife in May, 1863, that I was meditating some simple Sabbath evening sermons on practical sins, such as lying, dishonesty, etc. On my return from the East in the fall of 1863 I began to carry out this plan. There was a gentleman whose family were in my church and who, when he was in town, was quite frequently in my congregation. He had the reputation of being a professional gambler. In conversation with him I got some light on the practices of the professional gamblers and used it in a sermon on gambling. Drinking, gambling, and attendant vices may not have been more common than they were in New England, but they were practiced more openly. At length, at a masquerade ball, the openness of these vices shocked the moral sense of the community. It is rarely of use to rebuke the wrong-

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doer unless conscience can be aroused to indorse the rebuke. Only self-condemnation leads to repentance. I thought that the psychological moment had arrived when this was possible, and I preached a sermon on the text, "She that liveth in pleasure is dead while she liveth." Of the character of this sermon the reader may judge from the following two sentences in an editorial on the sermon in the Democratic paper: "His word pictures of the causes of initiation of young men in the three great evils of gambling, drinking, and licentiousness were in bold relief and full of truthfulness, and it is hoped may be a warning to young men. We cannot think, however, that the extreme plainness of statement and bluntness with which the reverend gentleman depicted some things in his sermon was appropriate on the occasion." I have no copy or report of this sermon, and therefore I cannot defend it from this criticism, even if I wished to do so. But I may take the occasion to say that when such vices are treated at all by a public writer or speaker bluntness is desirable. Veiled allusions only pique the curiosity and excite vicious imagination.

One sermon on practical sins produced a considerable sensation in the city, though the sensation was not intended by the preacher and was due to a serious blunder on his part. The sermon, afterwards repeated as a lecture in Indianapolis, was thus reported by the Indianapolis "Journal:"

> He held up, as in a panorama, a collection of liars whom the world has generally passed for clever folks, and whose lies have been winked at: the editor who "spreads it on pretty thick" in a puff; the merchant who says his calico will *wash*, when he knows it will *fade;* the lady who says to the visitor, "Oh! how glad I am to see you," when at heart she wishes her visitor had not called; the layman who thanks God for the *privilege* of meeting in the prayer-meeting, when it is a *cross* to him; the preacher who omits the truth for fear of offending; these and many more he exhibited in the mirror of the New Testament, and closed with an appeal to all to cling to Truth as the anchor of the soul.

I could not take seriously the naïve criticism of the Democratic paper: "We have serious doubts as to such sermons accomplishing any great good. To live up to the reverend gentleman's standard the whole business world would have to be revolutionized." I had not then, and have not now, any objection to taking part in an endeavor to revolutionize the spirit and methods of the business world. In fact, what prompted the sermon was an ambition to have a little part in such a revolution, and in preparing the sermon I went, not to my books, but to my friends and acquaintances, for illustrations. One of them said, "You should study the advertisements. How does a merchant who advertises 'the greatest stock in the West' know that he has the greatest stock?" In my sermon, speaking of men who did not lie, but were not always careful to make sure that they were speaking the truth, I repeated the question that my friend had put to me. I felt at the time the sensation in my congregation. Coming out of church, a friend asked me, "Do you know who advertises 'the greatest stock of goods in the West'?" "No." "Your friend Mr. Ryce." Public apology was impossible, for I had told the truth. I could only say to him that, in my judgment, a minister has no right to be personal in the pulpit, and if I had known the facts I should not have used the illustration. I am inclined, however, to think that the sermon was effective, in spite of, or perhaps because of, my blunder. For next week's newspapers published such advertisements as are reproduced here.

The sermon was, quite naturally, criticised very sharply in a letter by Mr. Ryce's son, who was his junior partner. To that criticism I made no reply, and neither the sermon nor the criticism did anything to alienate either the father or the son from me. That it did nothing to disturb their kindly feeling toward me, or the kindly feeling of the church, is indicated by the generosity of the church extended to me by Mr. Ryce, as their spokesman, in the following spring. The action is here best described by a few sentences from an article upon the incident which I sent to the Boston "Congregationalist:"

> I had been sick. The winter had been an unusually hard one. There had been a great deal of sickness and several deaths in my parish. Among these last were some of my best friends. I had become worn down by the hardest kind of pastoral visiting. And when the warm weather of the spring came on, it brought with it a fit of sickness—my first in my ministerial experience. It was nothing serious, however. I was soon out again, and had resumed once more my usual duties. But I could not perform them with my usual animation. The Sabbath, which I had always welcomed, I began to

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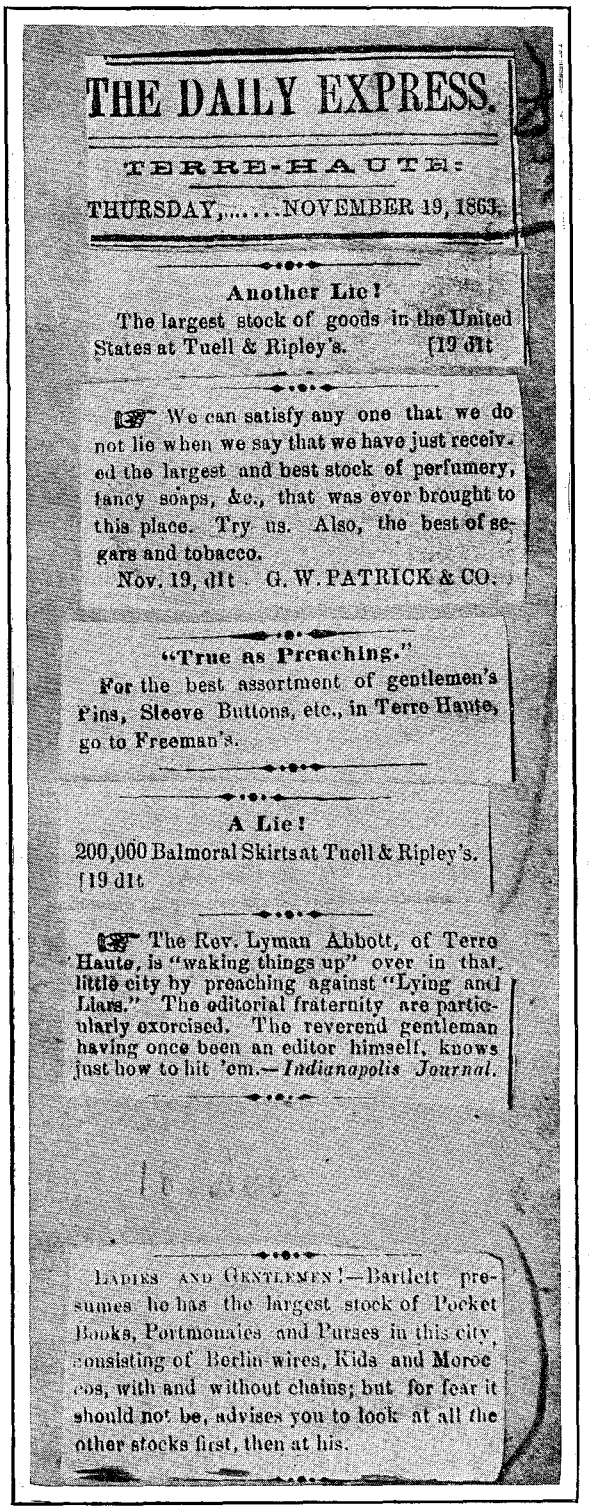

THE DAILY EXPRESS.

TERRE-HAUTE:

THURSDAY,.....NOVEMBER 19, 1863.

Another Lie!

The largest stock of goods in the United States at Tuell & Ripley's. [19 d1t

☞ We can satisfy any one that we do not lie when we say that we have just received the largest and best stock of perfumery, fancy soaps, &c., that was ever brought to this place. Try us. Also, the best of segars and tobacco.

Nov. 19, d1t G. W. PATRICK & CO.

"True as Preaching."

For the best assortment of gentlemen's Pins, Sleeve Buttons, etc., in Terre Haute, go to Freeman's.

A Lie!

200,000 Balmoral Skirts at Tuell & Ripley's. [19 d1t

☞ The Rev. Lyman Abbott, of Terre Haute, is "waking things up" over in that little city by preaching against "Lying and Liars." The editorial fraternity are particularly exorcised. The reverend gentleman having once been an editor himself, knows just how to hit 'em.—*Indianapolis Journal.*

LADIES AND GENTLEMEN!—Bartlett presumes he has the largest stock of Pocket Books, Portmonaies and Purses in this city, consisting of Berlin wires, Kids and Morocos, with and without chains; but for fear it should not be, advises you to look at all the other stocks first, then at his.

dread. I had to search my note-book for subjects for sermons. They no longer came flocking to me unbidden. . . . My parishioners wondered I did not call as I used. I had no excuse to offer, except that I was too lazy. My doctor told me I ought to go away. But I did not see how I could afford to. I labored more diligently in arithmetic than ever in my school-days; but no figuring would bring income up or expenses down. And I determined to fight the summer through as well as I could without a vacation. . . . Congregations are quick to see the difference between creamy and skim-milk sermons; and mine were very blue. Yet no bevy of good ladies met me with reproaches for not calling oftener. And no frank-spoken parishioner asked me what had got into me that my sermons were so dull lately, and no kind friend quietly informed me that my usefulness was at an end and I had better resign. With a sagacity unusual in Christian congregations, they divined both the cau se and the cure of the trouble. When a horse, overworked, shows signs of wear, his owner neither presses him to labor beyond his powers by whip and spur, nor turns him out to die, nor sells him at a sacrifice. He sends him to pasture to recruit. My people resolved to send me to pasture, to see what a three weeks' recruiting might do for me. And a couple of weeks ago, one of my good deacons—whom may God bless, as all who know him do—called at my house and handed me a roll of bills, $150, in greenbacks. "Some of your friends in the church and congregation bid me hand you that, Mr. Monk," said he. "Go off and recruit with it." So here I am on the waters of Lake Superior, following the advice of a most excellent recent editorial of yours, "A Minister at Pasture."

This article was published in the "Congregationalist" of July 22, 1864. In the February following I resigned my pastorate and left Terre Haute, not to return except upon two or three brief visits. What led me to resign a pastorate where I had been treated with such kindness, to bid good-by to friends who had proved themselves so friendly, and to undertake a task of extreme difficulty, and what that undertaking was and what I made of it, will be the subject of my next chapter.

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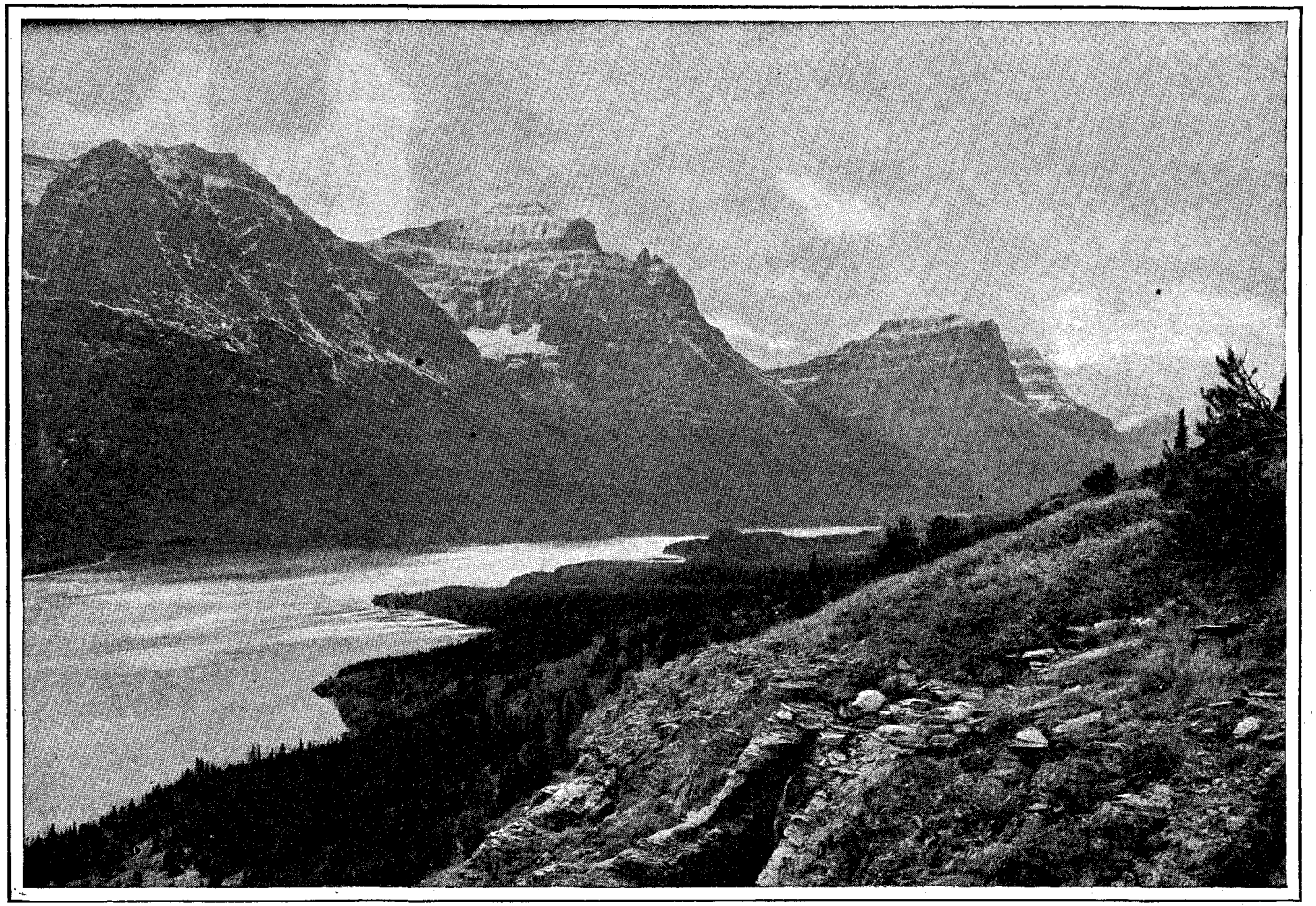

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LAKE ST. MARY

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GLACIER NATIONAL PARK

BY KATHERINE LOUISE SMITH

GLACIER PARK, on the northern border of Montana, is four years old, though the territory it covers has belonged to the Government for nearly twenty years. It was originally part of the Blackfeet Indian Reservation, from which it was carved by an Act of Congress, with the consent of the Indians, because it was hoped that within its limits there might be found mineral deposits of great value. Disappointed in this hope, Congress and President Taft in 1910 turned this region, occupying fourteen hundred square miles, into a pleasure-ground for the Nation. Dr. William T. Hornaday, Director of the New York Zoölogical Park, has said that here "there is more geography to the square mile than can be found in any equal area anywhere else on this round earth." The Flathead River forms the southwestern boundary of this reservation which the Nation has dedicated to health and the spirit of wonder. On its northern edge it touches the Canadian border.

If you go to the eastern gateway of this new National Park, the train lands you directly in front of a handsome rustic hotel at Glacier, where two tall varicolored totem-poles greet you. If, on the other hand, you approach from the Pacific coast, you alight at Belton station and go by stage to beautiful Lake Macdonald. If the traveler from the East can spare ten days or two weeks in this care-free region, he will perhaps leave Glacier Park station for a ride by stage to Two Medicine Camp, making this trip by way of a beautiful drive over ridges and by the side of Lower Two Medicine Lake, with a stop-over at Trick Falls, on the way to the upper lake, with its pretty log chalets, furnished with comfortable beds, gayly colored blankets and rugs, and open fireplaces. Cut Bank Camp, where the traveler may fish and climb mountains to his heart's content, can also be reached by automobile and wagon from Glacier. Upper and Lower St. Mary Lakes, still farther north, surrounded by lofty mountains, may also be easily reached as the focus of still other expeditions. A chalet such as has been built at the upper lake for the accommodation of tourists may be seen, in an illustration accompanying this article, perched on a cliff above that narrow, ribbon-like body of water. Awaiting the angler the gamy cut-throat trout may here be found. At the northern end of Lower St. Mary Lake there is a road to Many Glacier Camp, in the Lake McDermott region. In a four-horse stage by many lakes and through deserted mining camps the trail goes. Travel through this region can be made, if the tourist desires, in the saddle, with pack-horses to carry luggage and provisions. The traveler may cross thence over the passes to the Lake Macdonald region, at the other side of the Park. Or, if one chooses, from St. Mary Camp one may take a launch for the upper narrows. The St. Mary Lakes are the home of the Mackinaw trout, which are caught by trolling. They have been known to reach a weight of eighteen pounds. This is frequently conceded to be the most picturesque spot in the Park. The ride on the Upper St. Mary Lake is beautiful in the extreme, framed as it is with a girdle of lofty mountains. One of these mountains, "Going to the Sun," is vital with Indian lore not unlike the Prometheus legend of ancient Greece. According to the Indian story, a great benevolent messenger, Sour Spirit by name, came to the Blackfeet Indians from the Lodge of the Sun. He showed the Indians how to tan hides, build tepees, and other arts necessary to Indian life. When his work was finished, he returned to the Lodge of the Sun. In proof of their legend the Indians point out, on "Going to the Sun Mountain," the great stone face of Sour Spirit, left there when he returned to the Sun's Lodge, that all men who doubted the story of his deeds might see and believe. The Indian name of this mountain is Mah-tah-pee O-stook-sis Meh-Stuck, which, fully translated, means "The face of Sour Spirit, who went to the sun after his work was done."

Gunsight Camp, above Gunsight Lake, shown from a point on Gunsight Pass in an illustration accompanying this article, may be made the next stop of the trip. From here both the Blackfeet Glacier, said to be the finest glacier in the United States, and Sperry Glacier can be reached.

Such an account as this can give hardly more than a bare catalogue of some of the

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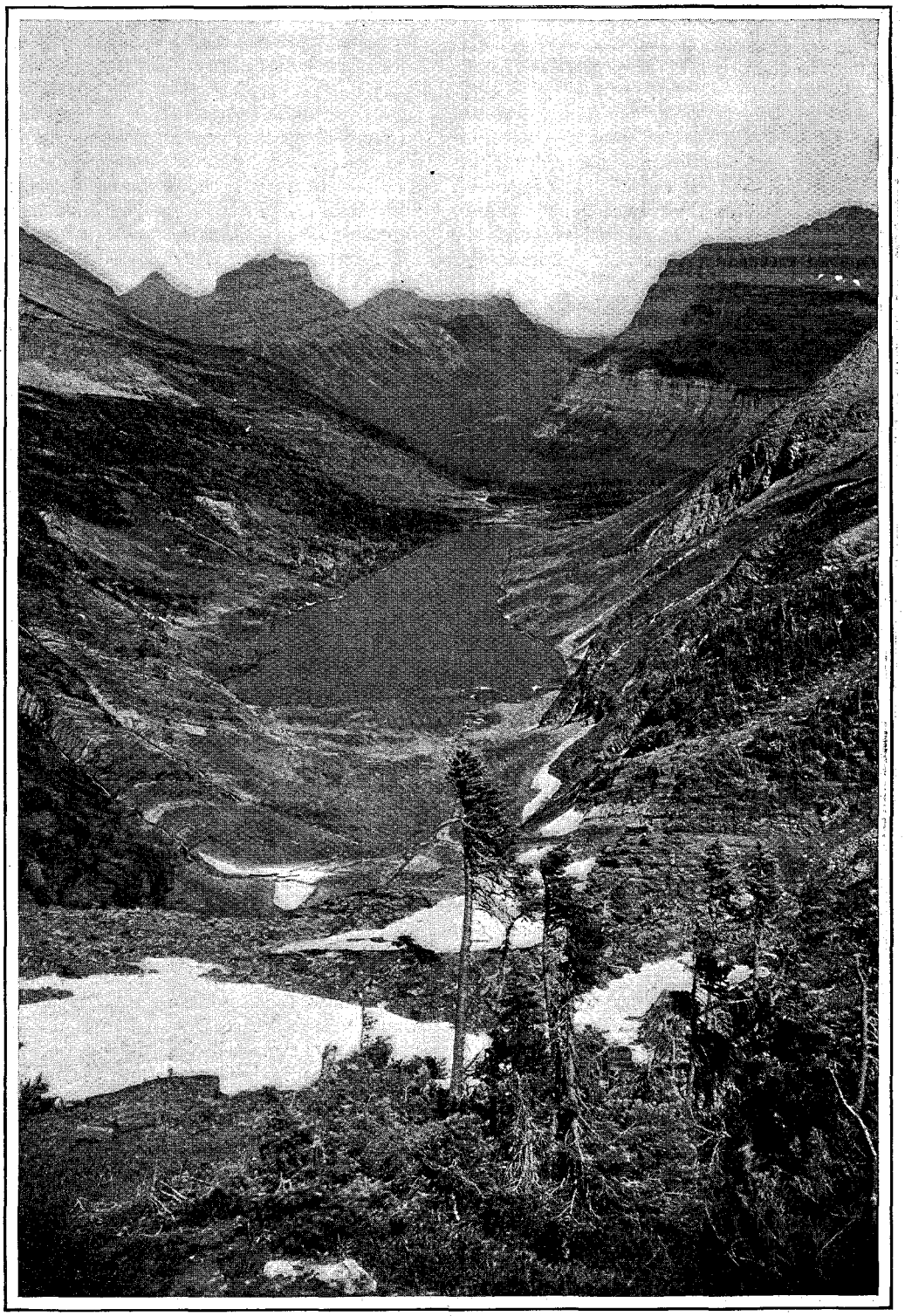

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GUNSIGHT LAKE IN THE MIDDLE DISTANCE FROM GUNSIGHT PASS

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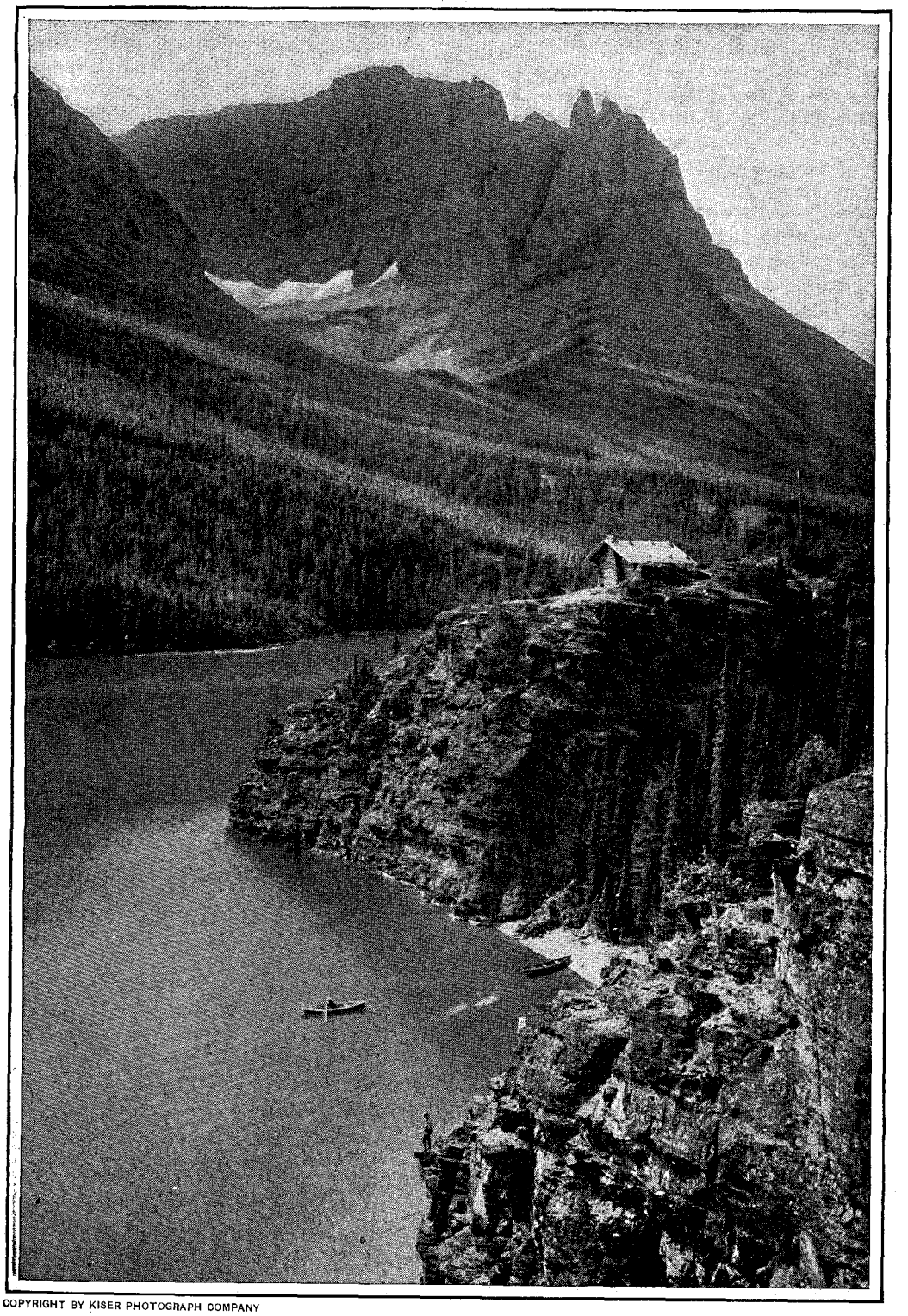

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THE NARROWS OF LAKE ST. MARY, RED EAGLE MOUNTAIN IN THE DISTANCE

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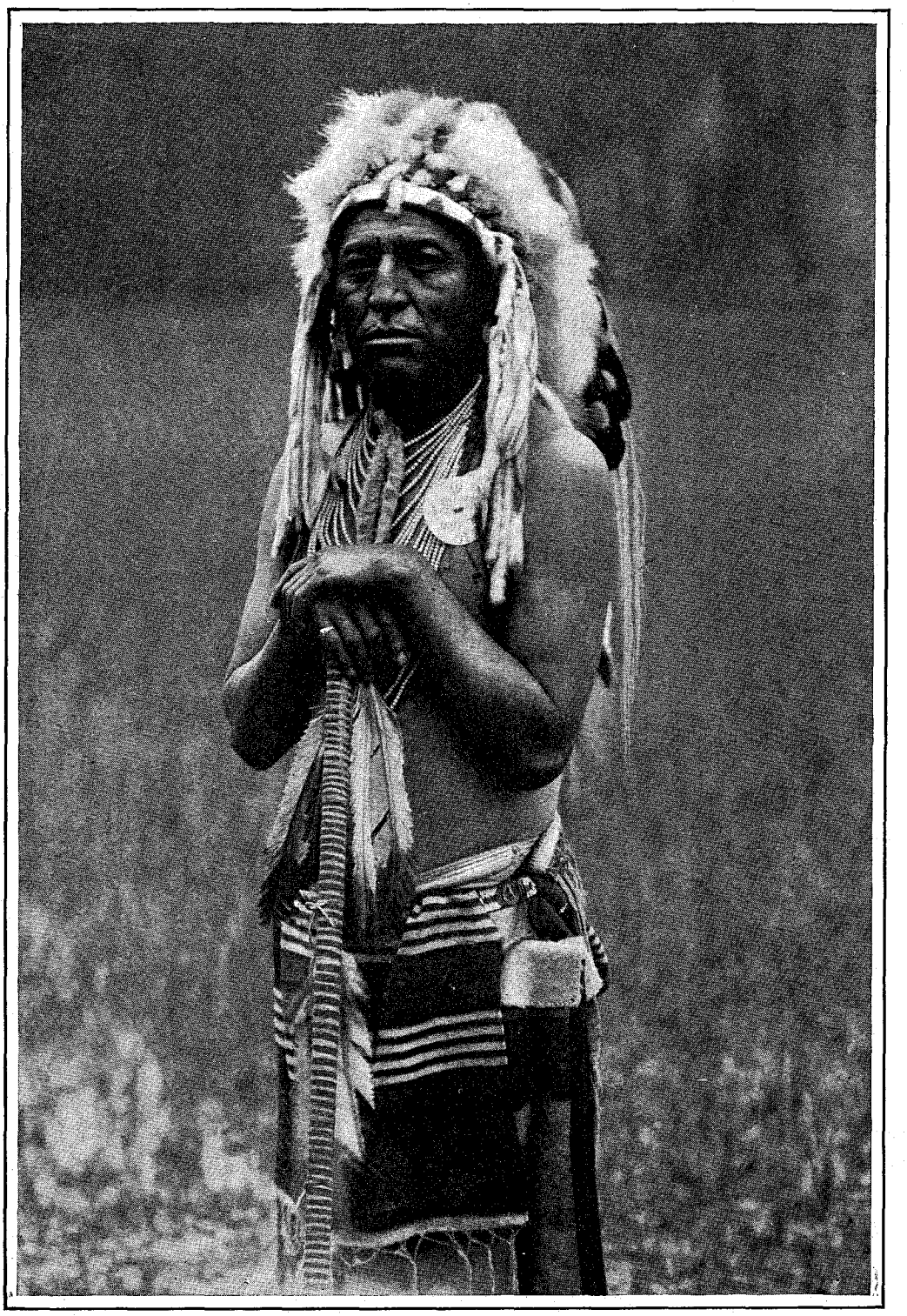

PHOTOGRAPH BY KATHERINE L. SMITH

CHIEF TWO GUNS, OF THE WHITE CALF CLAN

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points of interest. The Park itself, so far as travelers are concerned, has been far from fully explored. Some of its lakes, indeed, lie along the regular routes and are easily reached, while others can be approached only by tortuous and difficult trails. All are in the midst of magnificent scenery, and our Government is now making detailed observations regarding their depth and their fish life. A few of these lakes are circular in form, but the typical lake of this region is long and narrow. The settings of almost all are sublime. Giant pines fringe their edges, and bleak and bare mountains rise precipitously from their shores. One lake, known as Iceberg Lake, which can be reached from Many Glacier Camp, in the McDermott region, is the only lake of its kind to be found on the continent of North America. At one end is a small glacier, and during the warm days of summer this mass of ice moves out over the edge of the solid wall that holds it, and great chunks as big as the Flatiron Building in New York City go plunging down into the water. The elevation at this point is so high that the lake never becomes warm enough to melt the ice entirely. There are always several huge icebergs floating on its surface. Iceberg Lake was thought by the Indians to be the home of lost souls and troubled spirits. Avalanche Lake, in Avalanche Basin, at the head of Lake Macdonald, is another beauty that is well worth a day's jaunt to reach. It is the favorite with persons unaccustomed to horseback, for the trail is an easy one through pine forests until, as the rider suddenly emerges at what seems a hole in the Rockies, the lake bursts upon the traveler, a gem often seen through a halo of purple mist. This lake is two miles long, with a border of green. Its chief charms are four waterfalls tumbling down from the surrounding hill. In the distance these great falls seem like ribbons flung from the crags, to end in milky foam below.

Glacier Park was the spirit land of the Piegans or Blackfeet Indians, now unfortunately diminishing in number. Their chiefs tell many tales of romance connected with these lakes and mountains. Lake Macdonald they have, for reasons of their own, always shunned. Of Lake McDermott they have been particularly fond. Two Medicine Lake was named after an ancient ceremony. As the story goes, there was a famine in the land. Even the buffalo had left, and there was nothing to eat but berries. The Blackfeet are plains Indians, and this loss of game meant to them virtual starvation. So the wise men of the tribe came up into the mountains and built two medicine lodges on the shore of this lake to worship the Great Spirit and to pray that they might be relieved from the famine. When the Great Spirit heard them, he directed that some of their oldest men should go to Chief Mountain, where the Wind God held sway. The old men were afraid to approach the Wind God, and so the Great Spirit directed that the medicine men send their youngest and bravest warriors. These young men, when they reached Chief Mountain and saw the Wind God, were also afraid; but they drew nearer and nearer to him, and finally dared to touch the skins he was wearing. They made their prayer, and he listened. Stretching one wing far over the plains, he told them in this way to go back there and they would find the buffalo. The warriors descended to the valley and brought the good news to their people. They found that the buffalo had already come back and that the famine was broken.

There is, of course, no hunting, killing, wounding, or capturing of birds or wild animals allowed in the National Park. The white goat and bear, deer, and members of the feathered tribe are as bold here as they are everywhere when a truce of God exists between man and beast. In the midst, too, of all this stupendous scenery there are found all the quieter pleasures and beauties of the wilderness. The traveler sinks his feet deep in ferns and mosses, rests himself on fallen tree-trunks covered with green lichen, picks wild berries that are strange and beautiful and at whose name he can only guess. The air is pure and still, and over it all is the charm of a wild and unspoiled land. Are we to wonder if within the confines of this Park the American traveler feels a thrill of pride? For all this grandeur, all this intimate beauty, is not in some far and distant land. It is not Africa, Europe, or Asia. It is part of our United States, and it belongs to our people as a matchless and inalienable heritage.

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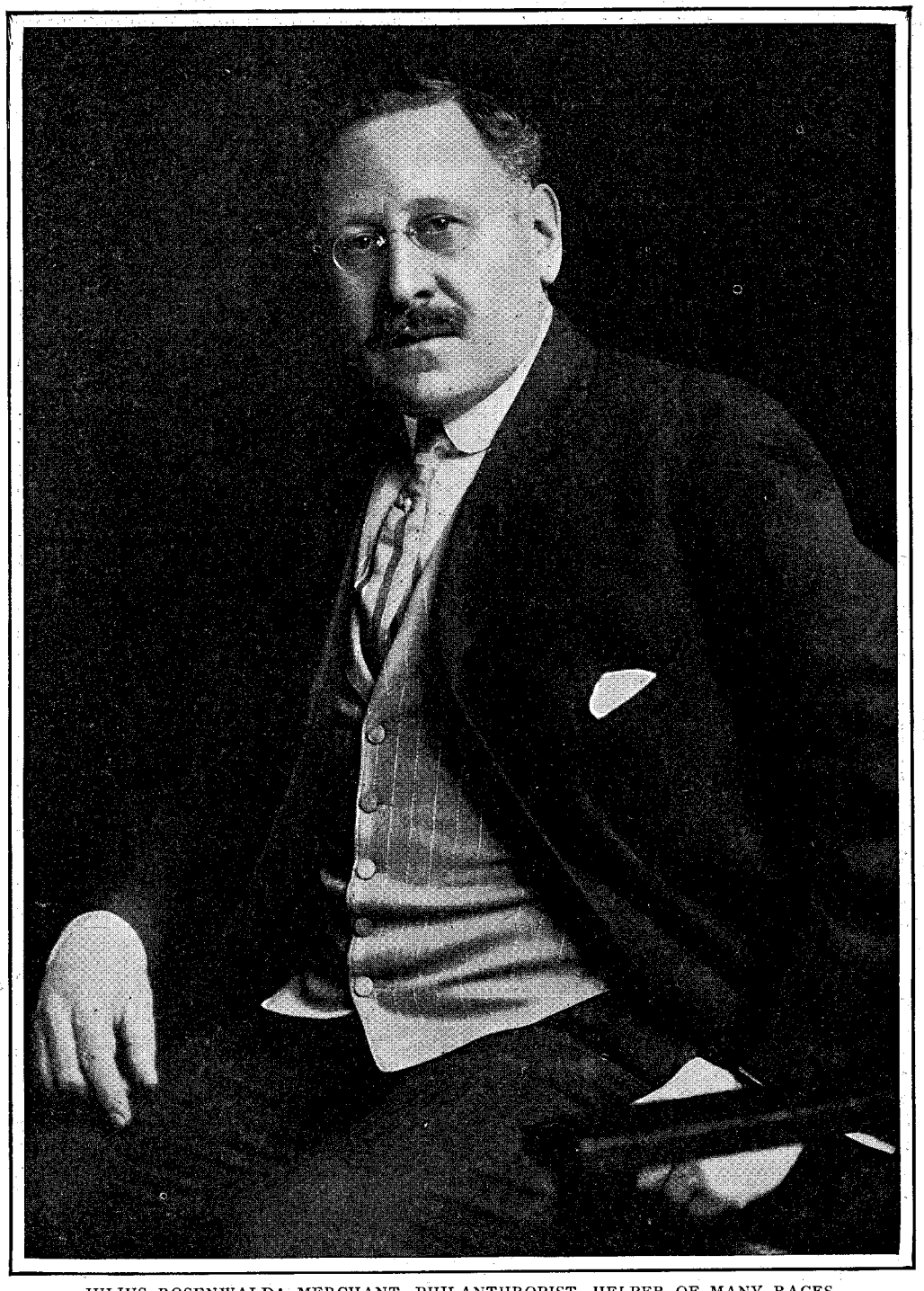

JULIUS ROSENWALD: MERCHANT, PHILANTHROPIST, HELPER OF MANY RACES

Mr. Rosenwald was born in Springfield, Illinois, in 1862; received a public school education; was in business for several years in New York City, then removed to Chicago, where he became President of the well-known firm of Sears, Roebuck & Co. Notwithstanding his absorbing business activities, he is a large contributor of time and money to many civic, educational, and philanthropic enterprises. He celebrated his fiftieth birthday in 1912 by making gifts aggregating $687,000

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A REMARKABLE TRIPLE ALLIANCE

HOW A JEW IS HELPING THE NEGRO THROUGH THE Y. M. C. A.

BY BOOKER T. WASHINGTON

IN the spring of 1910 the Chicago Young Men's Christian Association, during a canvass to raise $1,000,000 for its general purposes, approached Mr. Julius Rosenwald for a subscription. He inquired whether the objects for which the million-dollar fund provided included a building for colored men, and, on being informed that it did not, stated that as soon as the Association was ready to undertake such a project he would contribute $25,000.

Later, encouraged by Mr. Rosenwald's offer, under the leadership of Dr. George C. Hall, the well-known colored surgeon, the Chicago Association undertook to raise a fund of $100,000 for a building for colored men. More than this amount was raised, and there has been constructed a modern, well-equipped building, costing, with land and equipment, nearly $200,000.

Shortly after the successful conclusion of the Chicago canvass Dr. J. E. Moorland, one of the colored International Secretaries of the Young Men's Christian Association, who with Dr. Hall had directed the canvass of the Chicago Association for subscriptions among colored people, in company with Mr. Messer and Mr. Parker, of the Chicago Association, called on Mr. Rosenwald to explain the successful conduct of the campaign. During the course of the luncheon Mr. Rosenwald made careful inquiry regarding the progress of Association work among colored men elsewhere in the country, and, on learning that the work was of small volume owing largely to inadequate equipment, he, in the most matter-of-fact way, stated that he would duplicate his Chicago offer to any city in America—that is to say, during a period of five years he would contribute $25,000 to any city that raised $75,000 toward a Young Men's Christian Association building for its colored men.

That, as I have heard the story, is the way in which the first announcement was made of Mr. Rosenwald's offer of $25,000 to any city in the United States that could provide the remaining $75,000 toward a $100,000 building for the colored Young Men's Christian Association. This gift has proved to be one of the wisest and best-paying philanthropic investments of which I have any knowledge. In fact, I doubt if there is any single gift to any public institution that has brought a greater return to the community than this one single benefaction, which is all the more interesting because it is the gift of a Jew to a Christian religious institution.

Since that time four buildings, each costing $100,000 or more, have been erected. The one in Washington, D. C., was dedicated in May, 1912. Then followed the buildings in Chicago, Indianapolis, and Philadelphia. In addition to these, funds have already been subscribed for buildings costing upwards of $100,000 each at Los Angeles, California; Atlanta, Georgia; Baltimore, Maryland; Kansas City, Missouri; Cincinnati, Ohio; and New York City. There are to be two Association buildings in the Eastern metropolis, the second being for colored women. In Nashville, Tennessee, the colored people have subscribed $3,000 more than their allotment —$33,000, instead of $30,000—and the campaign ended one day ahead of time! The campaign is, as I write, under way among the white people of Nashville to subscribe $45,000 allotted to them.

Mr. Rosenwald has paid out $100,000 already; $175,000 more will be paid at the proper time in the construction period, and, if Nashville completes its fund, $25,000 more will be available there. Facing such a proposition, Mr. Rosenwald's only source of disappointment has been, as Dr. Moorland tells me, that the demands upon him were not more frequent.

First and foremost among the ways in which this gift has helped the Young Men's Christian Association and the colored people has been the giving them an opportunity to help themselves. Since January, 1911, in response to Mr. Rosenwald's offer, not less than $411,500 has been subscribed by the colored people in the eleven cities I have named. In addition to this sum, $53,513.33 has been raised by colored people for the Young Men's Christian Association organizations in smaller towns. This means that, altogether,

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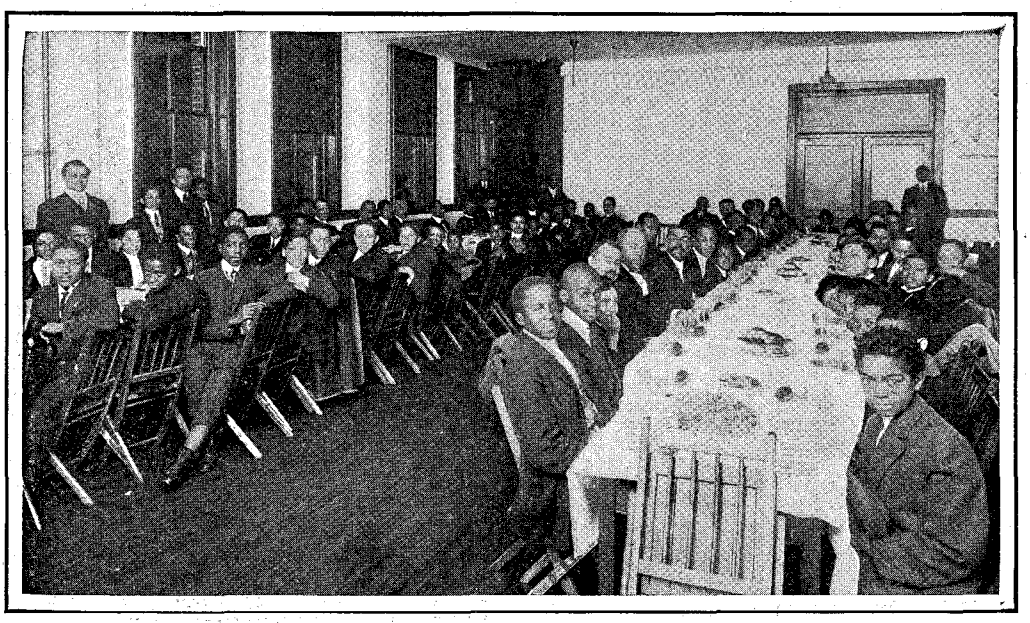

A BANQUET OF FATHERS AND SONS IN THE Y. M. C. A. OF WASHINGTON, D. C.

$465,013.33 has been subscribed by the colored people thus far, mostly in the Northern cities, for the erection of these buildings in which the Christian young men of the race may find opportunities for wholesome recreation, Christian education, and moral guidance.

Some notion of the enthusiasm and interest with which the colored people have gone at this work may be gathered from the fact that, in the campaign to erect the first $100,000 building in Washington, D. C., the campaign committee carried 4,500 different accounts with colored people. Practically one in every twenty of the Negro population of Washington contributed to the $27,000 raised by them for this purpose. Of the remainder, $25,000 was given by John D. Rockefeller, $25,000 by Julius Rosenwald, and $23,000 by the white people of Washington. In the campaign to erect a Young Men's Christian Association building in Chicago the sum of $67,000 was subscribed by 10,000 colored people. This means that about one in every four of the colored population of Chicago, according to the last census, contributed to the erection of a building costing $195,000.

In Philadelphia the colored people started out to raise $25,000, and succeeded in getting subscriptions amounting to $23,000 in six days. In Atlanta, Georgia, colored people raised among themselves $50,000, and among the white people $25,000. In Indianapolis colored people raised $18,000, and among the whites $60,000. In Baltimore the colored people started out to raise $25,000, but finished their campaign with subscriptions amounting to $31,000; the white people contributed $50,000. In Kansas City colored people raised $31,000, the whites $50,000. In Cincinnati it was proposed that the white population raise $60,000 and the colored $15,000. As a matter of fact, the colored people raised $25,000 in ten days. In New York City they subscribed $40,000 toward a $150,000 building. In Nashville, Tennessee, as I have said, they raised over $33,000 among themselves, and they did it in nine days. In this campaign the Nashville "Globe," ordinarily published once a week, issued a daily edition announcing the amount of the day's subscription. This was one of the first daily papers ever published by and for colored people.

It is interesting to note the sources from which this money raised by colored people came.

It must be remembered that this is the first time in the history of the world that the Negro race has had an opportunity of handling and of contributing to so large an enterprise. Both those who handled the subscription lists and those who gave realized keenly that the whole race was on trial. Their gifts ran all the way from 25 cents to $1,200 per contributor. The number who gave $1,000 was both gratifying and surprising.

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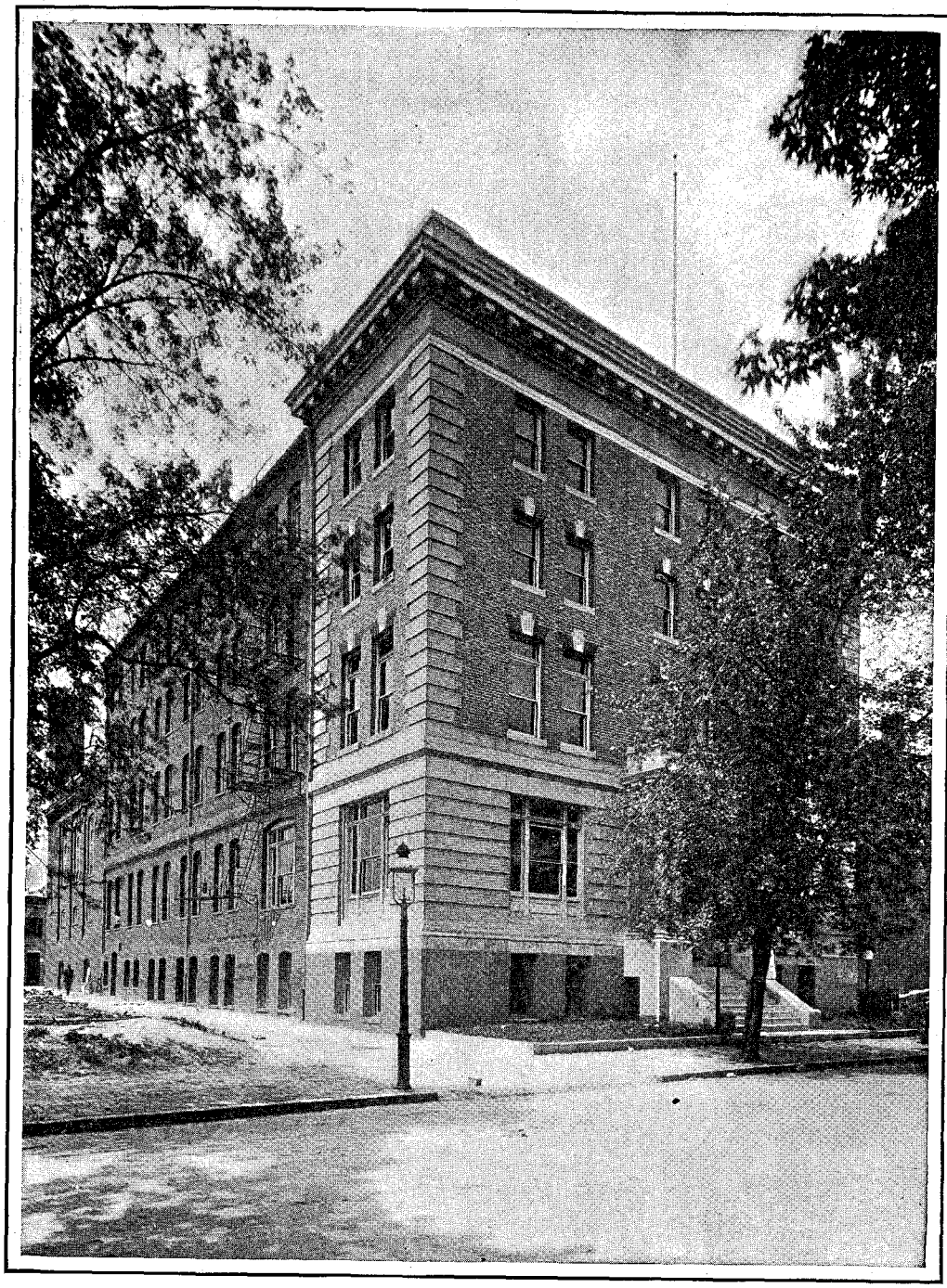

Y. M. C. A. (COLORED) BUILDING AT WASHINGTON, D. C.

Completed in 1912 at a cost of $120,000, part of which was contributed by Mr. Rosenwald and a larger amount by the colored people of the capital

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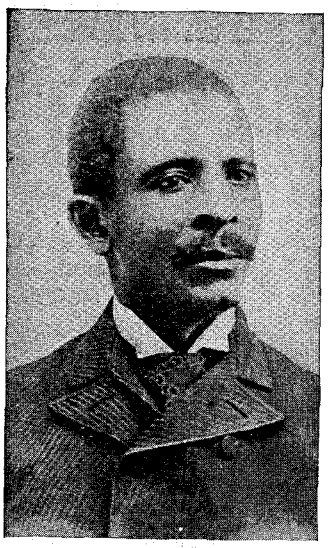
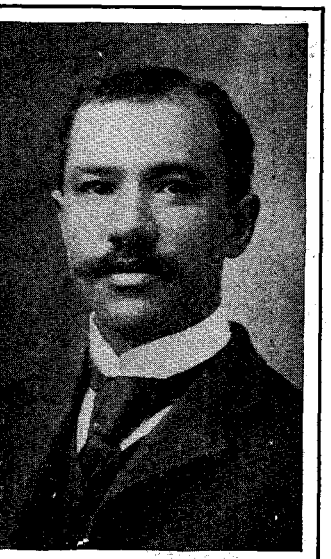


JAMES TILGHAM OF CHICAGO
The first colored man to give $1,000 for a Y. M. C. A. Building

MRS. DAISY K. MERCHANT OF CINCINNATI
An enterprising colored woman who gave $1,200



THOMAS W. TROY OF LOS ANGELES, CAL.
Another contributor of $1,000 to help the young men of his race

Who were they, and how could they respond so liberally to this great cause? The first man to give $1,000 was James H. Tilgham, of Chicago. Mr. Tilgham was born back in the days of slavery, 1844, in Washington, D. C.

For some fifteen years this man was driven hither and thither, seeking work, seeking some place to settle down and make good. Now he was in New Orleans working under the Reconstruction Government; now back in Washington, first in Government work, and then learning the trade of decorator; now in Boston as a waiter in the Harvard dining-room. Finally, in 1881, he went to Chicago and, after some struggle, began his work as messenger, first to Carter H. Harrison, Sr., then to Engineer Clark, of the Lake Shore and Michigan Southern and Rock Island Railroad system, then to the Chicago Telephone Company, with which he has been employed since 1901.

In giving his $1,000 Mr. Tilgham said: "Many years ago, when I left my Eastern home, a mere boy, I landed in Chicago without friends and hardly a dollar I could call my own. I began to search here and there for a home and a place to work. After a time I was successful, but even then I did not get a desirable place where a young man can feel homelike and happy. It was during these times that my mind was formed to make it better for the 'wanderer' who would perchance leave a good home to battle in this broad world to make himself a man and become a respected citizen in the community in which he lived.

"Seeing the door of hope closed to me and to my people, and my hands tied to give millions, I vowed to God that I would take advantage of my disadvantages, and, if ever the opportunity presented itself, I would give largely of my hard-earned means, which were from the sweat of my brow, to the first call that came that was interdenominational, which would help to fully develop the boy and man to fit him, not only for the service of himself, but for his country as well."

Another man to give $1,000 was David T. Howard, of Atlanta, Georgia. Mr. Howard started life as a slave. He, too, tried his hands at many kinds of work. Finally, in a humble way, he started the business of undertaking. During the later years of his success his means have been generously divided with the poor of his race. He takes the widows and children under his care and aids them in getting their business in order. He has financed and instructed many young men who wanted to begin a business of their own. Mr. Howard owns, not only much valuable city property, but a lot of farm land, on

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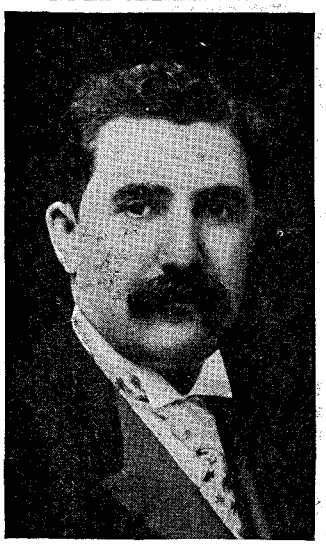
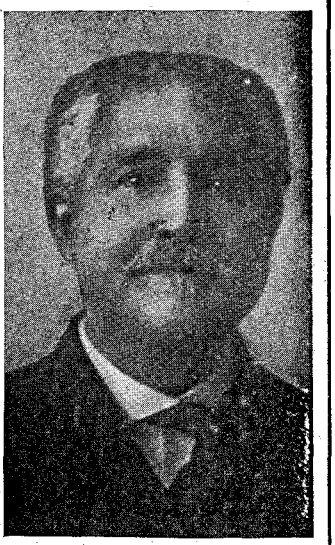


DR. JESSE E. MOORLAND
INTERNATIONAL SECRETARY OF
COLORED MEN'S DEPARTMENT
OF THE Y. M. C. A.

THOMAS LASSITER
OF ATLANTIC CITY, N. J.
He started with nothing, is now worth
$50,000, and gave $1,000 to the cause



DAVID T. HOWARD
OF ATLANTA, GEORGIA
Another colored man whose name is on
the $1,000 roll of honor

Y. M. C. A. BUILDINGS FOR COLORED PEOPLE

which, again, he makes opportunities for his race.

R. H. Boyd, of Nashville, Tennessee, was another ex-slave to contribute $1,000 towards the Young Men's Christian Association in his city. Mr. Boyd owns one of the few big Negro publishing houses in the country. This man went to school—elementary school—after he was grown, married, and had a family of considerable size. To quote a part of his own story:

I went into Palestine, Texas, and formed a partnership with Dunlap and Smallwood and bought the first printing machinery furnishing Bible leaflets to the young people of the South. I went in partnership with Dunlap and Smallwood because they were white men and experienced printers. I had, at that time, $500, possibly $1,000. I invested it in machinery. I knew nothing of printing. I swindled both Dunlap and Smallwood. I swindled these men out of what they had. When we went into the business, they had the experience; I had the money. When we quit—we were finally burned out—they got all the money and I left Palestine with all the experience. I went to Nashville in 1896 for the purpose of devising some ways and means by which we could print all of the Bible leaflets, Sunday-school and Church literature used or required by our denomination. I secured a secretary, rented a room for $5 a month, furnished it nicely with one or two split-bottom chairs and a second-hand table, which served as my desk; then I bought a few pencils and some paper, opened my office, began business, and reported for work every morning promptly at or before nine o'clock. The first thing I did—my secretary and I—was to bow down by the side of that table and ask Almighty God to help me to succeed in this work. And I want to tell you that from that day until the present time there has never been a day in the National Baptist Publishing Board but what every employee working there has been ordered to shut down the presses, stop whatever they are doing, and at 9:30 each morning enter the chapel and thank God for his goodness and ask for guidance during that day. When I first started into this printing enterprise at Nashville, I lived in that little room; I had left my family in San Antonio, Texas. There, beside the open fireplace, I slept, I prayed to God for success, and laid my plans for the future. I was my own cook and servant girl. The problem of the Negro servant girl had not entered my household. My breakfast consisted of a cup of coffee, some rye bread toasted on the coals, and a nickel's worth of bologna sausage.

This is the type of life story back of nearly every large as well as small sum paid from the Negro purse in all those campaigns. So it has been with Thomas E. Lassiter, of Atlantic City, New Jersey, again a man who started with nothing, but who now, through hard work and self-control, is worth some $50,000. His wife, a hairdresser, is, I am

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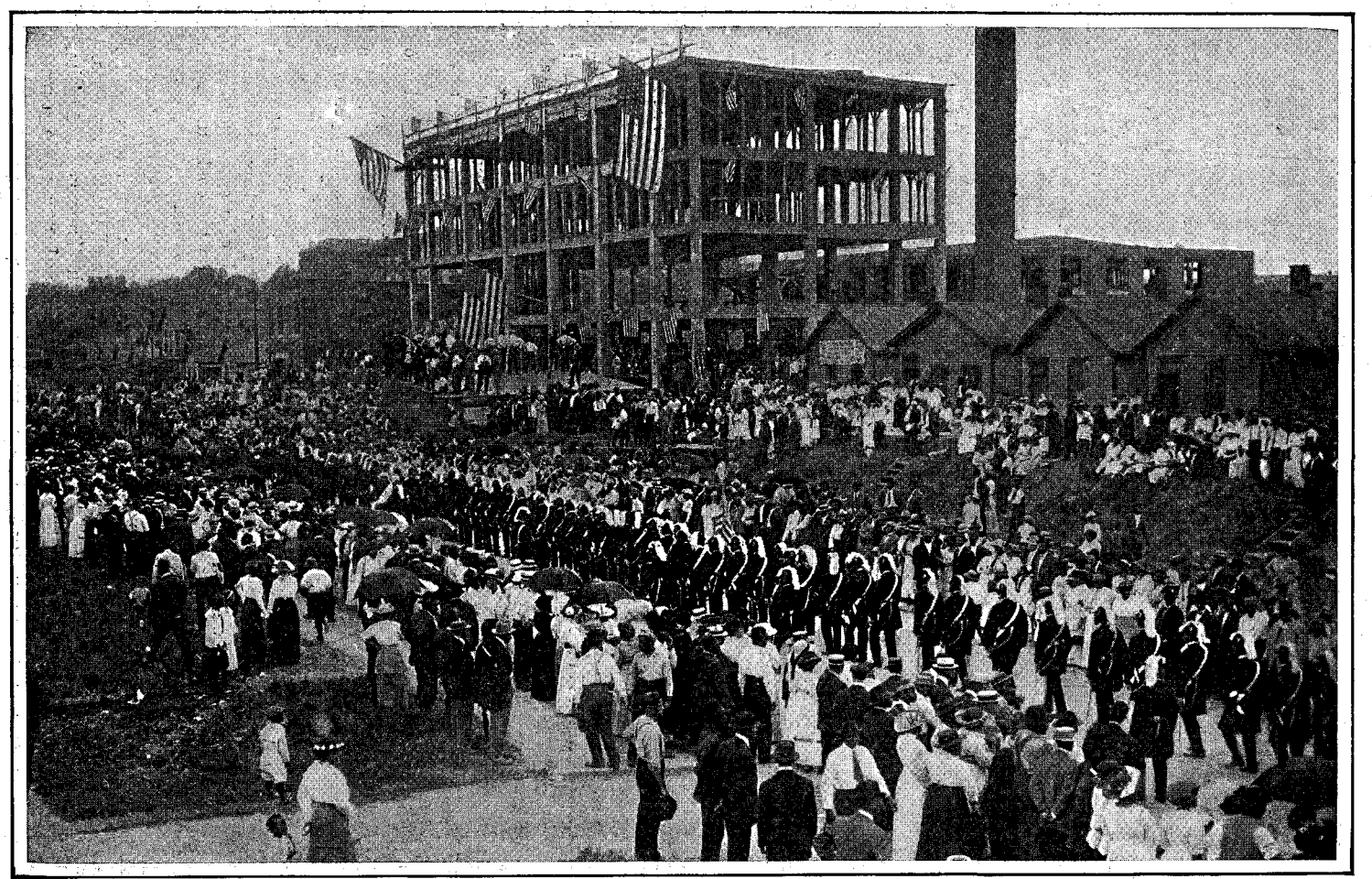

LAYING THE CORNER-STONE OF THE Y. M. C. A. BUILDING FOR COLORED PEOPLE AT KANSAS CITY, MISSOURI, LAST SPRING

Ten thousand people were present on this occasion, and the event was signalized by processions and addresses

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told, worth in her own name almost as much as her husband.

Again, there is Mrs. C. J. Walker, of Indianapolis, who not many years ago left the farm in Louisiana for the wash-tub, left the wash-tub for the kitchen, and then left the kitchen for business. She, too, was in the $1,000 class of donors. In all these instances of $1,000 Negro donors—in that of Mr. Preston Taylor, a wealthy undertaker of the same city; of the Rev. William Beckam and Mr. Henry Allen Boyd, also of Nashville; of Mrs. Daisy Merchant, of Cincinnati, who gave $1,200; of Dr. E. P. Roberts, of New York; of Mr. Henry T. Troy, of Los Angeles, California—in all these cases the money has been literally wrung from the respective occupations by hard work, under trying circumstances and the greatest amount of personal restraint.

That most of the showing in building Young Men's Christian Associations should have been made among Negroes of the North is to me a matter of marked significance. In the first place, these buildings themselves provide places of welcome where they are most needed. Year by year our boys get into Northern cities. Often they are in schools and work on trains or steamboats in summer to earn their tuition for the next year. The Northern city gets attractive to them. They decide to stay there. But in too many cases this decision is the end of all that was hopeful in the young man's career. He misses the best people and gets among the easy-going. He gets into a hotel, where money comes easily and regularly. Coming easily, it goes easily. The Young Men's Christian Association in these cities will lead him among different companions and keep in him the ambition he set out with.

It is sometimes said that the Young Men's Christian Association weakens the influence of the church. This was not so in the case of the Negro. In many instances the persons who contributed the most in effort and money to make the erection of these buildings possible were men who had not been counted as particularly religious men. In a great number of cases, after the building campaigns were over, they connected themselves with the

AUTOMOBILE CLASS FOR COLORED MEN AT THE INDIANAPOLIS Y. M. C. A.

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church again. Men and women who had previously taken little or no part in any organized effort to help themselves or the race were drawn into the movement. Men of all classes and all denominations united and pulled together for the common good as they had never done before. The result of this was that when the work was over and the finished building came to be dedicated, the people felt that it belonged to them to an extent that they could not have felt if it had cost them any less effort and sacrifice.

Another way in which this gift has helped the Negro people has been by enabling the Young Men's Christian Association to teach how it is possible to make religion touch practical life. That "old-time religion," from which the Negro got so much comfort in slavery, turned all attention to the next world. In the Young Men's Christian Association he learns to associate religion with cleanliness, with health, with pure living. He learns to associate religion with the reading of books, with opportunities for study and advancement in his trade or profession. In short, the young colored man learns in the Young Men's Christian Association how religion can and should be connected up with all the ordinary practical interests and wholesome natural pleasures of life.

Another direction in which, it seems to me, Mr. Rosenwald's gift and the Young Men's Christian Association have been a help to the members of my race is in what they are doing to convince the white people of this country that in the long run schools are cheaper than policemen; that there is more wisdom in keeping a man out of the ditch than in trying to save him after he has fallen in; that it is more Christian and more economical to prepare young men to live right than to punish them after they have committed crime.

Some years ago at Buxton, Iowa, where there is a community of about fifteen hundred Negro miners, the Consolidated Coal Company was persuaded to erect a colored Young Men's Christian Association building at a cost of $20,000. For several years this Christian Association was about the only government that community had. So satisfactory did this investment prove that, after a short time, another building was erected for a boys' branch of the Association. When the manager of this company was asked his opinion as to the value of this work, he said: "The Association has made a policeman and a prison unnecessary in this community."

This work, begun at Buxton in 1903, has now become a regular feature of the Young Men's Christian Association's work. There are similar Associations among the lumber men at Vaughn, North Carolina, and Bogalusa, Louisiana. Recently an Association was started among the five thousand Negroes employed by the Newport Shipbuilding Company, at Newport News, Virginia. At this place night classes were established to give the boys and young men of the community a general education. In addition, there is a social room where members may play billiards, pool, and other games, and an athletic field where they have outdoor games and sports. Thousands of colored men are employed in mines, in lumber camps, iron mills, and construction camps, in which there are neither schools nor churches, nor any other influence that makes for better living. Under such conditions employers see that it is not only human and right, but sound economy, to provide some sort of welfare work for their employees, both white and black. The result is that these Associations are springing up more rapidly than the Association can find competent men to direct them. At Benham, Kentucky, an Association has recently been started for colored miners. At Birmingham, Alabama, the American Coal and Iron Company has recently fitted up a splendid plant for its employees, white and colored. This branch of the work illustrates how the Association has been able to adapt its work to all kinds and classes of men.

The organizing of the colored people for the gathering and collection of subscriptions, the inspiration that comes from labor in common for the common good—all this is in itself a character-building process, and has had a far-reaching influence upon the churches and other religious organizations throughout the country. These efforts have helped not merely the black man, but the white man as well, in bringing the best element of both races together in labor and counsel for the common good. To the South especially, where the best black and the best white people almost never meet and know each other, the struggles, the sacrifices, and the generous enthusiasm which the building campaign has brought out in the black man and white have served to reveal each race to the other and to bring about an understanding and community interest between them that could probably have come about in no other way.

Tuskegee Institute, Alabama.

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A SERMON IN PATCHWORK

BY LUCINE FINCH

THE quilt shown in the accompanying photograph is the work of an aged Negro woman, who put into it the reverence, the fantastic conception of sacred events, and the passion of imagination of her people. Her idea was, as she voices it, "to preach a sermon in patchwork." In other words, to express through this humble and homely medium the qualities of mind and soul that are the inborn possession of the Negro—the leveling of all events to his personal conception of them, and the free, colorful imagination of a primitive mind. The Negro's religion is instinctive, interwoven into the whole warp and woof of his being, and it finds its way out, into the realms of expression, in everything that he does. This unconscious, superstitious, symbolic relation with the Great Force behind and in all life might easily be the chief characteristic of the Negro. In order fully to comprehend the wonderful imagination wrought in mystic symbols into this old quilt one must really know something about the Negro himself, more especially about the "old timey" Negro, who is so fast and so tragically disappearing.

The religion of the Negro of the older type is a curious blend of blind superstition wrought out in imagination, generally unreserved and not self-conscious, hysterical and ecstatic in its manifestation. It not only is not a mental state, but has very little of the mental attitude in it. It is pure emotion, in greater or less degree—absolutely sincere while it lasts, but not necessarily connected with the common activities of life. The older type of Negro reduced everything—God and the angelic hosts—to the level of his own understanding, the personal equation entering largely into his conception of such high matters. His God was the anthropomorphic God of all savage people and of all childhood—individual childhood and race childhood. A God to be feared, yet one who could be deceived, hoodwinked. A God to be reverenced, yet about whom the most absurd, incongruous, almost sacrilegious superstitions gathered.

The following lines from an old Negro "spiritual," as these songs are called, may be quoted as an example of the Negro's intimate expression of religious belief:

"Fer itself, fer itself,
Fer itself, fer itself,
Every soul got ter confess
Fer itself!

De Lawd reach down
An' he says ter me
(Every soul got ter confess fer itself!)
Dat he can't have no heaven
'Less he got me
(Every soul got ter confess fer itself!).

De devil reach up
An' he says ter me
(Every soul got ter confess fer itself!)
Dat he can't have no hell
'Less he got me
(Every soul got ter confess fer itself!)."

And now for the explanation of the old quilt pictured herewith. It is the reverent, worshipful embodiment of an old colored woman's soul. I shall use her own words, in as far as I can quote them. So many tributes were paid to flowers and leaves by using them as decorations that she determined, she said, to "preach de Gospel in patchwork, ter show my Lawd my humbility." And again, "Dis heah quilt gwine show where sin originated, outen de beginnin' uv things." The whole quilt is made of gay-colored calico, most beautifully quilted with the finest stitches. The border is rose-colored, the spotted animals yellow and purple.

In No. 1 Adam and Eve are shown in the Garden of Eden. In the upper right-hand corner is the serpent, represented with feet. When asked to explain this anatomical curiosity, she replied, elusively, "He 'blige ter have foots and han's an' all his features in *dem* days, ter git aroun' man, chile!" The coloring of the serpent is a brilliant yellow and black in eleven bold stripes. Immediately under the serpent's head is what she called "forbidden fruit, or original sin." It is in the shape of a dressmaker's form! The trimming around the neck even is most carefully worked out in its significance. "To ketch de eye, honey!" she said. "To ketch de eye er mortal man. *Yas, suh!*" To the immediate right of this strange symbol, and scarcely perceptible, is a white dove.

In No. 2 are shown Adam and Eve and Cain in the Garden, before the expulsion. The peacock, in the extreme lower right cor-

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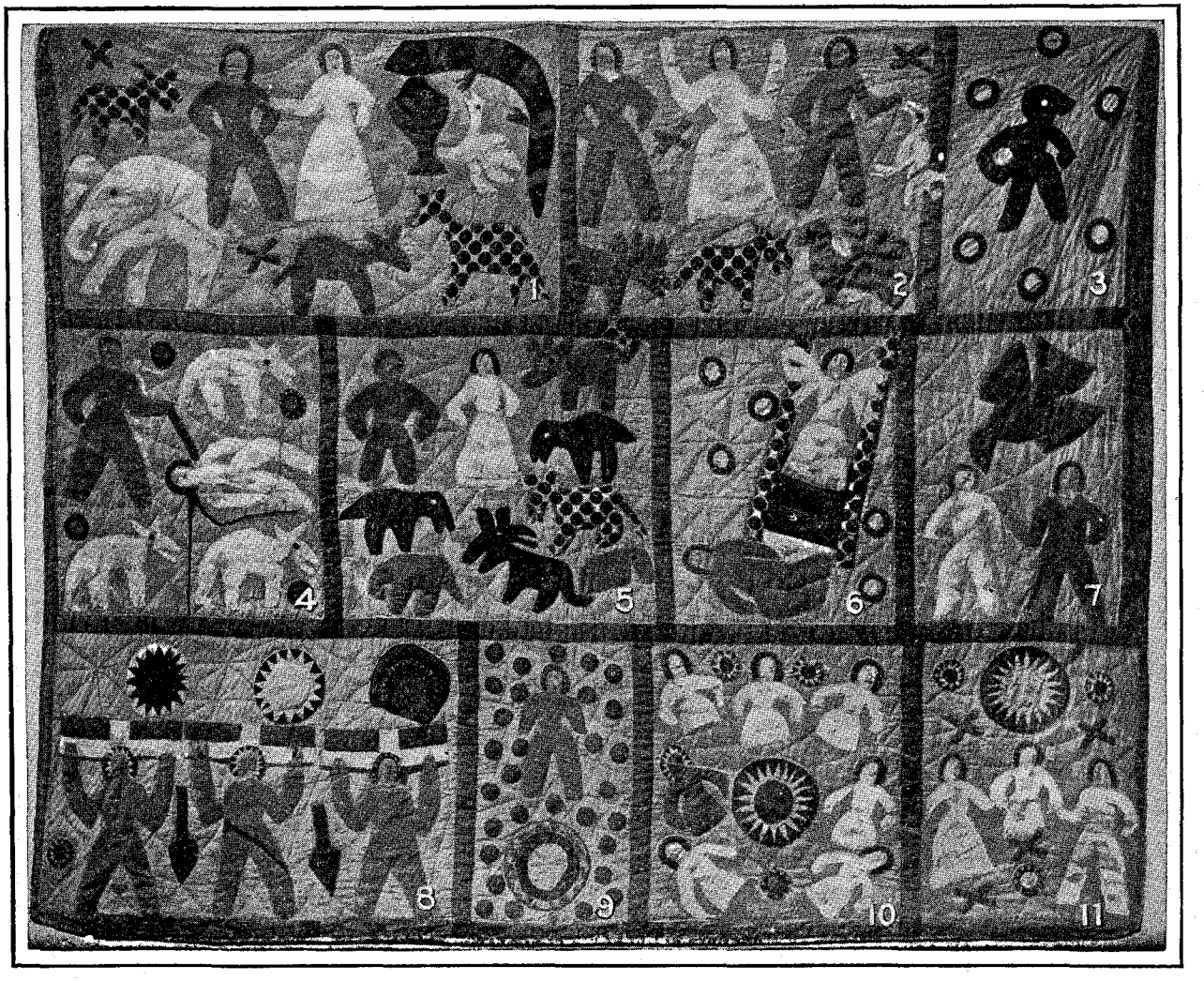

A SERMON IN PATCHWORK

1. Adam and Eve in the Garden of Eden. The serpent with feet, black and yellow. Original Sin, a dress form.

2. Adam and Eve and Cain in the Garden. Dove and animals.

3. Satan amid the Seven Stars.

4. Cain killing Abel. Abel was a shepherd. A stream of blood that flows over the earth.

5. Cain when he went to the land of Nod to get him a wife. The spotted animal is a lion.

6. Jacob's dream ladder. Angel descending.

7. The Baptism of Christ. Holy Dove.

8. The crucifixion. Darkness over the earth. The moon is first white, then dark, and then turned into blood.

9. Judas Iscariot. Thirty pieces of silver. Silver pieces green.

10. The Last Supper. Judas in drab.

11. The Holy Family.

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ner, is made of blue and white striped calico, and is the symbol of "dey proudness befo' de fall." The white dove is again seen, in the right upper corner, next to Cain. In the lower left corner is an elk with many branches to his horns. The animals, from an anatomical view-point, *might* be anything, but, as a matter of fact, each one represented only itself to the old creature.

In No. 3, perhaps the most purely symbolic of them all, is shown "Satan in de Seven Stars." There may be certain primitive and unconscious occultism in this strange symbol. It is sinister in its effect, positively diabolical in its feeling. The evil figure of Satan is black, with a pink eye (he is shown in profile. "De yuther eye is behin'," she said, "an' wusser 'n dis one!"). The stars are black with white centers. When asked why Satan held one of the stars in his arms, she said, elusively, "Dar ain't no tellin' dat, chile; no tellin' dat."

In No. 4 is shown the murder of Abel by Cain. Abel is represented as a shepherd, and is in white. The sheep, wonderfully quilted in, are also white. Cain is drab, the knife is red, and the stream of blood "flowin' over de whole worl'," she said, is also scarlet.

No. 5 is, perhaps, the least interesting. It shows Cain when he went into the Land of Nod to get him a wife. She designated the spotted animal as a lion, "fer to prove de strength of Cain," showing that she was working in symbols.

In No. 6 is shown Jacob's dream. The angel is descending the ladder. Jacob's prone attitude represents, as she said, "de sleepin' uv him." The angel's wings are rose-colored, like the border of the quilt. When she was asked why she made the ladder spotted, she replied, whimsically, "I couldn't turn myself loose in color, honey! De animals' calico 'blige ter run over in de ladder. Dar wa'n't no yuther way." It is interesting to note, in the light of the recent controversy regarding the sex of angels, that this old creature made her angel, unreservedly, a woman thing.

No. 7 is really beautiful and certainly touching in its simplicity. It represents the baptism of the Lord Christ, with the holy dove descending. Christ is in white, and "de dove is kissin' him," she said. "An' John a-leadin' him by de han' like a chile." John is the right-hand figure and is in a faded gray-blue. The dove is very pale blue, almost white.

In No. 8 are pictured in epic simplicity the tragedy and the inspiration of the Crucifixion. The Lord, in the center, is in white, the two thieves in drab. The crown of thorns is rose-colored and black. The soldiers' spears (used clearly as pure symbols) are black. The three disks represent the sun in varying dramatic stages of being. First it is black, the rays white, when "darkness come over de worl' in dat minute." Then it is white, "when de good Lawd accepted," and then turned to blood. "Wipe it out in de worl'," she said, with strange mysticism, "wipe it out in de worl'." The stripe across the body of Christ is again scarlet, representing the bleeding wounds.

In No. 9 are shown Judas and his thirty pieces of silver, the price of his betrayal. "Missy Coomby counted 'em for me," the old woman said, "'cos I kin count 'em backwards same as I kin count 'em forwards, an' dat ain' no way to count!" Judas is in drab. The disk at the bottom of the picture represents the "whole worl' wid sin on top of it."

In No. 10 is shown the Lord's Last Supper. The disk in the center represents the table. The Lord is in white in the lower left-hand corner. The disciples are in black-and-white speckled calico. Judas is again in drab. "I giv' de Lawd a plate," the old woman said; "I couldn't spare no plate for de 'ciples." Primitive design saw no incongruity in making the table exactly like the sun, with certain reversals of color, because they both represented symbols, containing all the elements of forms, and therefore ignoring any specific form. I am reminded of the child who drew a picture-symbol on a paper. When her mother asked what it was, she replied, tersely, "God." "But no one knows what God looks like," said her mother. And, "Well, they will when they see my picture," the child replied, conclusively. It is the same thing. The Negro's mind is the child's mind; is the savage, original, spontaneous outputting of the divine.

No. 11 shows the Holy Family. The sun is white and rose-colored. The little Jesus is in white, Mary in pale blue, and Joseph in speckled calico.

There is a certain wistfulness about the old quilt that touches something fine in us. It is the unbidden pathos of any simple expression that comes from the deep heart, where sincerity bides her time in infinite patience.

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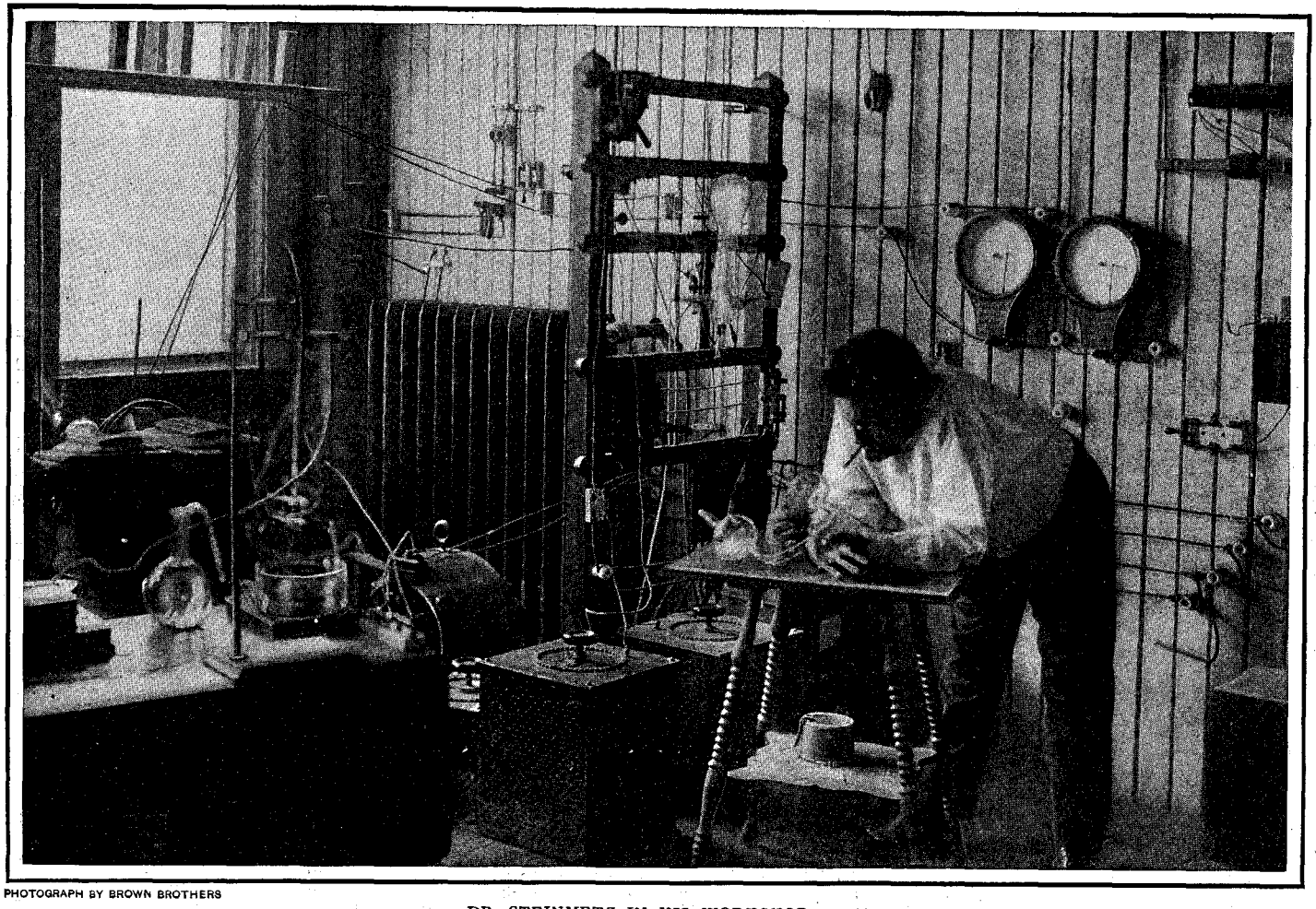

PHOTOGRAPH BY BROWN BROTHERS

DR. STEINMETZ IN HIS WORKSHOP

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THE "BIG BUSINESS" MAN AS A SOCIAL WORKER

A SERIES OF PERSONAL PORTRAITS

BY DONALD WILHELM

III—DR. STEINMETZ, OF THE GENERAL ELECTRIC COMPANY

THE most interesting man in America is President of the National Association of Corporation Schools. He is a Socialist who earns one hundred thousand dollars a year as a consulting engineer. He has a bent little-boy body with enormous bristling brown head lodged between up-shot shoulders. His body makes one suspect he has been sprawled over a planning board ever since he was born, whereby one accounts for the forward curvature in his spine.

One finds him in the arcade adjoining a convention hall—a brown, bushy, dynamic little man, standing hardly more than table high against the white wall. He is puffing a cigar and chatting wisely, eying his listeners through gold-rimmed glasses cocked on his thick nose.

"No," he said; "there is no sentiment in business."

His forehead wrinkled. He reconsidered: "I might just as well say yes. Business has no sentiment, but often men in business are sentimental. There is Williams, the first President of the Association; and there is Edwards, of the General Electric; and Insul, in Chicago—these men are sentimental. They are very enthusiastic. I am sentimental—"

"Because of public opinion?"

He wagged his head. "Public opinion—it is overestimated; it forgets."

He went, for illustration, back to his turgid journalistic days in Germany when he ran a weekly Socialistic paper till the Government confiscated it, then ran another weekly, then a bi-weekly. "The public forgets; it forgot the Colorado massacre in three days. But the unions do not forget; the unions have a memory."

He chatted, glanced about. Men passing through the tiled arcade stopped, looked, listened, inquired; were told that the wise little sage was Charles Proteus Steinmetz, chief consulting engineer of the General Electric Company, inventor or perfecter of the induction motor, the polyphase motor, other motors, now President of the National Association of Corporation Schools.

One can feel the reach and play of his intellect. He has a tremendous mind, a tremendous heart; his heart and his mind are all of him. He is a Socialist; he is also a social worker. As a Socialist he sees what industry can be, as a social worker he sets out to help alter it, as Socialist and social worker he is president of a big business organization that is undertaking to do a little more than make the United States the first industrial nation of the world.

In his hotel room, coatless, sipping tea, the little man explains that the Association is a young organization of private and quasi-private corporations, of railways, manufactories, mercantile and other business concerns, that represents perhaps half the industrial capital of the United States.

"We want to correlate the educational facilities of the corporations with each other and with the educational facilities of the whole country," he explained; "we want to increase the production of every worker so he can earn more, increase his consumption, and thereby raise his standard."

One hears that this Nation is first in point of resources, third in point of production. It is third in point of production because its workers are third in point of efficiency. Most are mistrained, many are illiterate. Illiteracy is costing the Nation five hundred million dollars a year, the United States Commissioner of Education says. Inefficiency is costing the Nation much more. Greater efficiency presupposes greater contentment in work through a longer period of time, and those considerations mean that more than four per cent of our grade school graduates must have industrial training, and that—to illustrate—ninety thousand New York City

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boys must not be turned into blind-alley lives each year; must, instead, reach the summit of their hopes and their maximum average income of forty dollars or so a week at the late age of thirty-three, as the college man does, rather than their present maximum average of ten dollars a week at the early age of twenty-two.

In other words, the organization of which Dr. Steinmetz is President is setting about deliberately to supply, for want of any similar provision by the States, a substitute for the old apprentice system. It is seeking to prolong the life and the hopes of grade school graduates, of every untrained American worker, and to conserve and to develop them—the most neglected and the most vital of American resources.

A corporation school, Dr. Steinmetz explains, is an elementary school conducted by a corporation to Americanize alien railway labor, for instance; or a commercial school with university class-rooms, and sometimes university lectures and credit; or a technical school with a course extending, as in one corporation, through four years of work of company work-time, demanding two hours each day, and a total of 10,960 hours in all, for bonus and diploma.

He went on; he summarized what he had said: "It is a question of efficiency—this new education . . ."

There is a new education, he believes, coming in America. The determination of it has in part come from the fact that but four per cent of American boys and girls are sufficiently educated, and from the perception that it takes a good man to stand an American college education. It has been stimulated by the cry for efficiency; but that cry is significant primarily because it indicates that it is coming to be realized that the cardinal function of a good citizen is meritorious production, or, what eventually will be considered synonymous with production—service.

Because their service is less than one hundred per cent efficient public opinion pounces upon the railways and upon other corporations, and now is resolutely turning to pounce upon the farmer and the planter too. And planter and farmer and corporations are beginning to retaliate. They are pouncing on the State and its educative processes, preaching and teaching efficiency.

"You are usurping a function of the State," the Industrial Relations Commission averred. "We are trying to show we want to co-operate with the State," the first President of the Association replied.

The welfare of industry is the welfare of America, for the furtherance of industry is the furtherance of production, and production itself, theoretically at least, is provision for, and presupposes the welfare of, the undistinguished many in the working world. Everywhere there is new alliance between education and industry and between the corporation and the community. Even capital and labor are, in the big new tendency in education that has in it almost the only promise of industrial peace, reaching across from diverging paths to co-operate with one another in gaining the greatest happiness for all. Corporation executives are not undertaking a function of the State for charity, and the workers want no charity; each is doing his part, as Dr. Steinmetz pointed out, to increase his production, to better the standards of his own life.

Dr. Steinmetz likes to feel his mind running to broad theory. He reverted again and again to the industrial and social significance of the Corporation School Association, then he took a breath and leaped away once more to broad theory:

"In any business," he said, "three phases of organization have always been considered —the financial, administrative, and technical phases, I call them. But there is a fourth phase. It has been coming to attention for a long time, but we are just beginning to notice it. It is the human phase. It is just as important, just as essential, as the others—the labor unions and many other forces have made it so. . . . The unions? What is fair for one side is fair for the other. You must let the unions organize. You see, when the small employer hired one laborer the two men bargained on an equal basis, but when many employers got together the employee did not have a fair chance. You must remember that a corporation is just many small employers banded together into a unit; instead of having them as individuals you have them as a corporation. Therefore as soon as you get an organization of employers logically you should get an organization of employees. That is good—the unions have helped to force the corporations to notice the fourth phase.

"The fourth phase—it has been considered last. It is going to be considered first." He grew suddenly enthusiastic. His blue eyes beamed so kindly that one was reminded of his life, so lonely that once he spent a

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year alone in a little German hovel to perfect an electric principle, and of the son he adopted, and the three orphan children of whom he now is grandfather. He went on:

"I liken these four phases of industry to the parts of a machine. You know, a machine will not run unless all its parts are oiled; but some of the parts can be oiled last and cleaned last. Now the least important cog in a machine is just as necessary as any cog, but perhaps you do not have to give it the same attention at first; indeed, some render service a long time without any attention at all."

He puffed his cigar vigorously, was enveloped in a sudden cloud of blue, fragrant smoke. He has been smoking all his life and drinking tea. In his student days at Breslau he smoked a pipe and he drank beer, in keeping with the profundity of the little group of student friends with whom he sat in frequent determination of the economic and social destiny of the world. He had a lot of excitement in those days, and he tells of them so infectiously that one sees the early part of his life in outline, and remembers that his mother died when he was very young and his father was a lithographer and railway employee who sacrificed nearly everything to get his son a technical education.

Comrade Steinmetz belonged to a club. The members of this club were suddenly arrested because a photograph of them appeared in a photographer's window the selfsame day as, and within less than twelve and a half feet of, a photograph of Lassalle, the eminent Socialist. The little group of students were haled before a justice, and the good German Court, viewing with disfavor the conclusive fact that there was no evidence obtainable for or against the club, straightway imprisoned some of its members, but freed the forgetful little-boy body of a man. Straightway the boy inventor tested the resourcefulness that has built up one invention after another since. He went home and invented an ink with which, quite indistinguishably, he wrote up and down the blank pages of books he was privileged to send the prisoners. This writing one of the prisoners, a young man engaged to be married, was told how, from chemical elements obtainable from tooth-wash and blotting-paper, to develop and read. The little man sent even love letters, and he built up an impregnable defense for his student friends, got them acquitted, and enjoyed his good college joke till the authorities suddenly took after him in such terrorizing mien that he accepted a supply of cigars, took to his heels, and fled over the line to Switzerland and America. He has been smoking cigars ever since. One learns to associate his cigar with him. At the General Electric shops an order to stop smoking appeared one day. The next day Dr. Steinmetz was missing. He had quit. The president of the company had to send an automobile for him. He went on smoking now, his elbows propped on the table, his cigar flaming between his first and second fingers.

"If any of the four phases of a business are neglected," he said, "if either the financial, administrative, technical, or human phase is neglected, there is bound to be disaster. It may escape notice, like a rusty cog, for a few years, but you will hear from it. Thus if you neglect the financial phase—well, you have trouble. And if you neglect the human phase, you will get inefficiency every time, and the Industrial Workers of the World will catch you if you don't watch out."

He laughed. "Yes, yes; that's what the Industrial Workers of the World are for—they are to frighten employers when they get rusty on the human side."

He thinks that it is not the big corporation but rather the little competitors that first "get rusty" on the human side—that it is big business, and not little business, that throws fewer employees to the industrial scrap-heap. He believes in the large corporation, he believes in the carefully regulated trust. His mind looks far beyond any stage of nationalism, and yet he is doing his utmost to bridge his old-time Socialism to the new-time industrialism, confident that they are synonymously American, and that, with corporations and all that goes with them, in this Nation lies the hope of the world. He believes in the large corporation because it is an inevitable step in the progress forward, and he notes pleasurably that it is removing the lines between nationalities, developing the same great common interests for all, and working indomitably along in the groove of an inevitable tendency. He pointed out some of the good the corporations are doing—welfare work, safety work, educative work, compensation for injuries, sick benefits, old age pensions, service annuities, profit-sharing—

He caught on the words "profit-sharing," rose from his chair, in eight words explained

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why he is a Socialist accepting one hundred thousand dollars a year from a corporation:

"Profit-sharing," he said; "it is half-way to Socialism."

"It is half-way?"

"Yes, yes, it is the half-way mark. It is a very ingenious way for labor to get half instead of all. . . ."

He stood his feet squarely by the end of the bed, a smiling little mental giant only five feet high.

". . . Yes, as soon as all our big industrial and transportation corporations have combined, under stricter and stricter regulation, into one big corporation so powerful that it must be called the United States, we will have reached the goal. The rates of interest will be so low—"

He galloped on with an enthusiasm that knew no bounds. He laughed infectiously now and then; he was having a good time.

It was suggested that the big business men of any era are the broad, humanitarian men of that era, and that some of the big business men of the present era, therefore, are Socialists.

"Yes," he laughed. "I can show you—"

He returned from broad theory once more.

"Both labor and capital are grateful for the corporation," he said. "No one is ungrateful but the Government. The United States Government—it has its army and its navy planning to help to train young men for work in the big corporations. Yes, and President Wilson—he is trying to get Government ownership of railways and trying to break up the corporations at the same time. He is not consistent. He does not understand. And Mr. Taft—he did not understand. They have the old ideas about small production. They try to break up the large unit into the small."

His keen blue eyes narrowed; he grew a little more serious.

"The Sherman Law—it was intended to regulate the big corporations, not to break them up. It was used to break up Standard Oil, the biggest and most powerful corporation we had, and now there are thirty-four parts and the Government can't control them because they have no central responsible body. And it is very noticeable that the interests are more powerful than they were. . . . It cannot be done. You can't turn back economic fact; when you try to turn back a fly-wheel, something's got to break."

COMMERCE AND FINANCE

A MONTHLY ARTICLE BY THEODORE H. PRICE

THREE MONTHS OF WAR: LOOKING BACKWARD AND FORWARD

BY the time this is published the war will have been in progress nearly three months. In taking account of its effect upon business it must be admitted that up to this time, in so far as America is concerned, the anticipated has been worse than the reality.

Thus again has it proved true that "we have many troubles, but most of them never happen."

The loss of life and economic waste which the struggle has entailed are, of course, distressing and deplorable, but in England and America, at least, the consequences have been far less cataclysmic than had been expected.

No banking or commercial concern of first-rate magnitude has failed in either Great Britain or the United States. No great corporation has confessed embarrassment, and no one entitled to credit has been denied such financial facilities as were absolutely essential to the conservative continuance of business.

In England the Government stepped into the breach with extraordinary boldness, and by guaranteeing to the Bank of England the repayment of debts at present uncollectable made them an acceptable basis of credit. Recently it has gone even further, and has arranged to guarantee the lenders against loss by loans made to members of the London Stock Exchange on collateral which may have been depreciated by the war.

It is generally believed that this far-sighted action was taken upon the initiative of Sir

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George Paish, chief financial adviser to the English Treasury, who is now in this country. In the columns of his paper, "The Statist," the course that the Government has pursued is defended upon the ground that since it is to the interest of all the nation that business and industry should as far as possible be undisturbed by the war, it is equitable that all the people through the Government should share the risk and loss involved in maintaining the machinery of credit upon which business and industry depend.

In America the limitations which the Constitution and Congress have imposed upon the executive officers of the Government have made the direct interposition of our National credit impossible, but under the able leadership of Mr. William G. McAdoo, Secretary of the Treasury, the banks and bankers of the country have organized a co-operative life-saving service, and have mobilized their resources with great efficiency for the protection of the Nation's business.

The only great problem that is still unsolved at this writing is that of the cotton crop, and a plan has already been approved which, if it is made effective, will put at the disposal of the cotton producers a fund of $150,000,000 with which to carry over the surplus of this year's crop until it shall command better prices.

The spirit of co-operation between the Government and the people which the great emergency has aroused is the most satisfactory consequence of the war.

When the struggle is over, many old habits will doubtless have been abandoned and many new usages established, but in no respect will society be more benefited than by the sympathetic solidarity which necessity and distress have developed between the people and the government.

Another consequence of the European war madness is the charity and unselfishness that it evokes, and the economy that it compels, which qualities, because they imply self-restraint and the thought of others, are as essential to credit as they are to character.

Ever since our petty war with Spain habits of luxury and extravagance have been enervating and weakening the moral fiber and dissipating the resources of a constantly increasing proportion of our population. The present war and the diminution or interruption of income that has followed it have already worked a palpable change in this respect, and are destined to work a still greater reformation.

Lavish expenditure has already become unfashionable; display provokes criticism rather than approval or distinction; and a moderate competency, in the opinion of most people, is now more to be desired than great wealth.

Those who will compare the ideals of youth to-day with the aspirations of young men at the commencement of the present century will realize the degree in which our National standard of what is most worth while has been changed for the better.

Fourteen or fifteen years ago the glamour of the great fortunes created by the formation of the United States Steel Corporation and kindred consolidations deluded many men just commencing life into the belief that great wealth was a guarantee of happiness as well as of social and political power. The illusion had commenced to disappear before the war began, but its destruction has been greatly hastened and almost completed by the prominence into which the vaster issues of life have been brought by the titanic struggle now in progress.

More and more are we coming to realize that happiness is not a matter of money, luxury, and self-indulgence, but rather of self-respect, self-restraint, and selflessness.

Upon these aspects of the changes which the war has thus far wrought we can congratulate ourselves without any abatement of the sympathy that we should feel for the people of Europe whose lot is so much more unfortunate than our own.

As to the future, there is no precedent to guide us or any mind sufficiently clairvoyant to predict the conditions that will prevail when peace is re-established. Gradually most people are coming to believe that the struggle will be ended only through the economic exhaustion of the combatants.

No matter which of them shall yield first to the compulsion of want and hunger, it is evident that the resources of the others will be sadly taxed also.

To Edmund Burke, who died in 1797, is attributed the statement that "a national debt is a national blessing," but he also said that "you can never plan the future by the past;" and if from some vantage-point beyond the grave Burke can see the struggle in which the world is now engaged he will probably be inclined to revise his opinion as to the beneficial effect of a national debt.

The ability to pledge the credit of a nation has undoubtedly made the present war pos-

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sible. Few realize what an entirely modern institution a national debt is.

In 1797, the year of Burke's death, the entire national debt of Europe was only £584,000,000. In 1912 the same countries owed more than ten times this sum, or £6,132,000,000.

The following figures show that the Napoleonic, the Crimean, and the Franco-Prussian Wars have each been concurrent with or followed by an enormous increase in the debt of the countries involved:

NATIONAL DEBTS
IN MILLIONS OF POUNDS STERLING

	1797.	1816.	1848.	1870.	1889.	1912.
Great Britain...	370	900	773	801	698	718
France.....	32	140	260	504	1,269	1,286
Germany.....	..	39	69	148	435	982[1]
Russia.....	47	145	90	342	756	910
Austria-Hungary	42	99	125	340	580	750
Italy.....	..	25	36	333	460	541
Spain	20	117	113	285	260	363
All Europe.....	584	1,594	1,651	3,045	5,020	6,132
United States...	17	26	10	485	221	265

If it had not been for war, the European debt would probably have been almost stationary, or perhaps reduced. The ability to borrow such huge sums has made modern armaments possible, the possession of the armaments has made war inevitable, and the war has in turn made more borrowing and more armament necessary.

It is estimated that the present war is costing about £10,000,000 a day, at which rate, if it continues two years, as some now expect, it will add about £7,000,000,000 to the existing debt of Europe.

The burden thus imposed upon an impoverished and exhausted people would be more than double the present aggregate. That it can be sustained is almost unthinkable.

To those who are accustomed to think in terms of the financial era which ended with England's declaration of war, August 4, 1914, the complete bankruptcy of one or more of the nations of Continental Europe would appear to be inevitable, in which case the creation of an unlimited national debt would thereafter become difficult, if not impossible.

Of all the nations now at war, England is undoubtedly the best able to sustain an increase in her debt. One-sixth of the world's territory and about one-fourth of its population are under the English flag, and the increased burden that she may have to assume can be so distributed that it would not be appreciably felt.

The strain of financing the expenditure which England must face will, however, be severe, and it is by way of preparing for it that she is now attempting to collect the enormous amounts due to her from all over the world. The indebtedness due by Germany and Austria she cannot collect, and repayment of the debt by Russia, France, Belgium, and Japan she may not, for political reasons, insist upon even if it could be collected. From her own colonies she cannot withdraw the support of her credit, and financial conditions in South America are such that it is hard to get money from it, although large sums are undoubtedly due to London from Brazil, the Argentine, and Chile.

The United States remains, therefore, almost the only nation from which Great Britain can hope to collect any substantial sum, and this fact explains the high price for foreign exchange which persists in New York and the reluctance of English bankers to accept American drafts against anything that cannot through immediate resale for consumption be converted into gold.

These same facts also explain the enormous and unprecedented accumulation of gold in the Bank of England, and the nominal ease of the discount market in London, which exists only because the world is foreclosed from borrowing there by the refusal of the banks to accept.

It may be necessary just here to explain for the benefit of American readers the way, and practically the only way, in which outsiders can avail themselves of English loans for the ordinary purposes of commerce.

The English usage does not permit of the sale of what is known in America as "single-named paper" except to a very moderate extent, and then only to the bank with which the borrower keeps his account. Larger amounts may be obtained only by securing from some one of the great banking houses or banks their acceptance of the borrower's draft at sixty or ninety days' sight, which draft, when so accepted, becomes immediately available for discount at the Bank of England or in the open market. If the acceptance cannot be obtained, the money cannot be had; for obligations that are not accepted by the

[1] This is made up of 235 million Imperial and 747 million State debt.

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concerns that are and have been for years the recognized monitors of credit will not be discounted. This will make it clear why it is practicable for the bankers to protect a nominally easy money market from speedy exhaustion by simply declining to accept. Apparently it is the intention of the English bankers to use this method to exclude foreign borrowers from the English market for some time to come, and at least until the accumulation of gold in London shall put that market in an invulnerable position.

Meantime we in America must rely upon the accumulation resulting from economy and the release of credit through the contraction of trade and the lower reserves which the Federal Reserve Law will permit (as soon as it is operative) to finance our unexported surplus until Europe may be able to buy.

The intrinsic value of the things we have hitherto sold abroad will not be affected by our failure to market them immediately if we do not meantime still further increase the surplus by the production of an additional quantity before the demand revives.

Money is already becoming easier, and it seems not improbable that by the first of the year the banks of the United States will be able comfortably to take care of the business of a country that will, in a financial sense, be more self-contained than ever before in its history.

Then perhaps we shall be able to buy back from Europe, if it must sell them, a larger portion of the American investments hitherto placed abroad.

In the last analysis, however, our investment capacity must depend upon the extent to which we can economize.

Mr. George E. Roberts, Director of the Mint, in a recent address in Chicago, said:

> The annual savings or net gains of the United Kingdom are approximately $2,000,000,000, of Germany about $1,500,000,000, and of France about $1,000,000,000. The United States Census for 1904 showed a gain of $18,586,885,635 in four years, or about $4,650,000,000 per year.

If Mr. Roberts is right, the net annual gains of the United States exceed those of Germany, France, and Great Britain taken together. If we conserve them, they would in less than a year enable us to rebuy all of the $4,000,000,000 American investments which Europe is said to hold. For these we may pay partly in gold, but mainly through the sale of the wheat, corn, meat, and cotton which sooner or later Europe must have if she is to live. For us at least the outlook is not so desperate that we may not think of others, or so gloomy that the Thanksgiving season will be an anachronism.

PARIS IN WAR TIME: A LETTER FROM CHARLES WAGNER

*Our readers will remember the visit to America just ten years ago of Charles Wagner, the Protestant pastor and social worker of Paris, whose books, such as "Youth" and "The Simple Life," have been one of the finest influences on social and moral life in this country as well as abroad. Now Pasteur Wagner sends The Outlook the following letter of greeting from Paris in war time; it is a brief but vivid account of the French capital in the trying situation when the enemy was almost at the gate, and a reflection of French courage, sympathy, and mutual helpfulness.—*THE EDITORS.

Paris, September 8, 1914.

My Dear Outlook:

Just ten years have passed since I visited America. I have never forgotten the reception accorded me, and I remember particularly all that The Outlook did for me and its many courtesies. Therefore you represent for me this great Republic of the United States of America that I dearly love, and you will permit me, just ten years, even to the month, after I first embarked for New York, to confide in you, in remembrance of your loyal friendship, my impressions of the events now transpiring.

Ten years ago Europe was at peace; today there is war. Within a few days Paris itself may be invaded. You know this. You follow our fortunes with sympathy; to this your paper, which I receive regularly, bears testimony. But I do not wish to tell you

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things that are universally known, but rather those things which in my capacity of pastor and citizen I see and hear from day to day. Let me first of all speak of the profound impression made by the decision of the United States Ambassador, Mr. Herrick, of his successor, Mr. Sharp, and of his predecessor, Mr. Robert Bacon, to remain with us in Paris, even in Paris invaded, and after the departure of the Government for Bordeaux. Their presence is at once a comfort and a guarantee. The high moral position held by the United States is shown by the fact that its Ambassador is intrusted with the protection here of persons and property of German and Austrian subjects.

I returned to Paris on August 16, after having been *en route* with various members of my family for forty hours on the journey from Geneva to Paris. Immediately on my arrival I was informed that I had been named a member of the Relief Committee, in which all points of view are represented. Never has our country been so united as in this war that we did not want; and it is a real comfort to find this spirit of cohesion, of decision, of willingness at the end of the humiliating period of the Caillaux trial. We breathe now an entirely different moral atmosphere. In this National Relief Committee ministers, Academicians, and bankers fraternize with representatives of the Syndicated Workingmen. Monseigneur Odelin, Vicar-General of the Diocese of Paris, sits side by side with the Chief Rabbi and the Pastor Charles Wagner. The same spirit of good will is manifested by the people. I am a member of the Sub-Commission of Public Nutrition, whose mission it is to supervise the food intended for the women, the children, and the old men. You cannot realize how in the organization and preparation of the food for the people devotion is manifested. Much of the work—the preparation of vegetables, the maintaining of the halls, and table service—is done by volunteers. Every one is anxious to make himself useful. And throughout the whole city the social life goes on in the same way. Every one is more amiable, more patient, and more kind than usual. As the number of efficient men has diminished greatly, the women follow various pursuits that are ordinarily conducted by men. The street railway and the Metropolitan [subway] have appointed women to collect the fares. The city is wide awake—animated. In the evening people sit outside their doors and enjoy the coolness. Some German air-ships (*taube*) [*i. e.*, doves] have been seen for several days endeavoring to drop bombs on Paris at the very time when our children were playing in the parks. This odious procedure seems to intimidate no one. Notwithstanding some accidents, the main feeling that appears to be aroused is curiosity. As soon as an air-ship appears an enormous crowd throngs the streets and follows its direction.

The Outlook is familiar with the sentiments of the French nation and knows them to be peaceful. Notwithstanding our patriotism and the memory of our lost provinces, we have never desired war. Notwithstanding violent national antagonisms, the idea of international good fellowship prevailed. We maintained the hope that there might be a peaceful solution for all the grave questions that pressed upon us. In fact, a number of societies have been formed during recent years for the sole purpose of spreading the doctrine of peace with neighboring nations. I have always appreciated Germany; and during recent years I have increased the number of my trips to that country in order to do my share towards fostering good feeling between the peoples of the two countries which so many agencies tend to poison. I suffer cruelly in the face of the terrible conflagration consuming Europe to-day. But my heart, truly French, is at peace. My country did all possible to avoid the conflict. From the highest to the humblest citizen in the social scale, we all desired sincerely that this terrible menace should pass by. Our clear conscience is therefore our strength in the conflict. Another good result of these terrible days is that the nation has lifted itself above the stagnant moral atmosphere which prevailed during the Caillaux trial. Our better self has been called to life, and, in spite of the gravity of the time, this fact has filled us with joy.

You know how I feel towards the young; what joy I have always felt in the youth of France. The way in which our children are bearing themselves on the field of battle and meeting the assaults of the most formidable army in the world is a source of just pride to us all.

Every day I see firesides desolated by the departure of a husband or son. Several of our pupils have already lost their lives in the war. But how beautiful is their death! This baptism of fire will conserve our souls. The effect of this sanctified heroism makes itself

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felt among us. I have never seen Paris more beautiful than in the calm which has fallen upon her born of the feeling that our cause is just. To-morrow belongs to God. May he inspire and sustain us in order that the lessons taught by this terrible struggle may not be forgotten; that the blood that is spilled so generously may enrich the soil for better times in the future!

CHARLES WAGNER.

THE NEW BOOKS

Ocean Traffic and Trade. By B. Olney Hough. The La Salle Extension University of Chicago. $3.

This book is an elaborate compendium of information necessary to the intelligent conduct of export and import business. In view of the present discussion of the opportunities of the United States in the export trade, the book should be especially valuable to those who desire to increase their technical knowledge of the usages which control in the shipment of goods to foreign countries. It is most comprehensive and suggestive in the arrangement of the subjects with which it deals. The chapters upon "The Development of Export Trade," "The Way to Get Foreign Business," and "Foreign Credits and Collections" will be found especially helpful.

Live and Learn. By Washington Gladden. The Macmillan Company, New York. $1.

This small but sententious volume is a book of wisdom. It is packed with the sage suggestions of one who has learned to live the life worth living by learning to *think*, to *speak*, to *see*, to *hear*, to *give*, to *serve*, to *win*, and to *wait*. Its eight chapters on these cardinal points of sound learning are printed as originally spoken to audiences of young men and women and others no longer young. They speak to the common sense of a healthy conscience. Pointed with many pertinent illustrations from actual life, they are eminently practical, and distinctively spiritual, with the divine ideal of life ever in view. Dr. Gladden may reasonably hope that this book "may be worth nearly as much to parents, and perhaps to teachers, and possibly to preachers, as to the young folks at whom it is chiefly aimed."

Lure of the Camera (The). By Charles S. Olcott. Houghton Mifflin Company, Boston. $3.

The author has rambled far and wide with his camera; perhaps rambled is not just the word, for more often than not his journeys have had a specific object. Thus he has visited and described (more than once, we are pleased to remember, in The Outlook) the homes of famous English writers—Scott, George Eliot, Wordsworth, Mrs. Humphry Ward, and many others; and of American writers like Thoreau, Hawthorne, and John Burroughs.

This book tells us the fascination he felt in reproducing the scenes and homes related to books which are as household words. The illustrations amply justify his love for photography; many of them are extremely beautiful specimens of the art—and they are finely printed with special choice of ink-tints to bring out the varied individual qualities. Admirers of photography will find book and pictures full of suggestion and interest. The chapters are written with easy friendliness, in an agreeable mingling of information and discursive charm. All in all, the book is pleasing to eye and mind alike.

Panama. By Arthur Bullard (Albert Edwards). The Macmillan Company, New York. $2.

The appearance of a new edition of Mr. Bullard's readable book on "Panama" gives an opportunity of again calling attention to the quality of the book as a piece of literary work, and to its merit as a historical review, as a description of the Panama Canal founded on more than one visit to the Isthmus, and as a thoughtful discussion of questions suggested by the Canal. Mr. Bullard's sub-title, "The Canal, the Country, and the People," exactly describes the work. In this edition chapters on "Finishing the Job" and "The Prophet" have been added; the latter especially is of interest in its forecasting of the Canal in operation. New illustration, also, has been added, and the book is presented in more attractive form than before. Its appearance in this improved form is timely because of the opening of the Canal to the world's commerce and the coming Panama Exposition, but the work has permanent interest and will continue to be of value for many years to come.

Yourself and the Neighbors. By Seumas MacManus. Devin-Adair Company, New York. $1.25.

This is an unpretentious book, largely descriptive in its character, but with a narrative element running through it. Its most notable quality is its intimacy with Irish life and the informal and perfectly frank way in which it lets that life present itself. This veracity gives the book its charm and its value. Mr. MacManus knows his people and is not afraid to let them show themselves as they are; and, whatever their faults may be, all the world agrees that no people have more engaging qualities than the Irish.

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BY THE WAY

There will be plenty of Christmas toys this year in spite of the war, a leading toy dealer thinks, because big stocks of toys have already been received from Germany and Austria. Next year, however, if the war continues, things may be different, though if Holland remains neutral importations may still be made. All good children, and possibly some others, will pray that little Holland may remain outside the zone of war.

Cardinal Pietro Gasparri, one of the leading candidates for the Pontificate at the late papal election, has been made Papal Secretary by Pope Benedict.

"He ordered the wills to be destroyed. They were torn into pieces, but the pieces were preserved and have now fallen into the hands of the nephews and nieces." So reads the story of a lawsuit over a will. If instead of the ambiguous term "destroy," the will-maker had said, according to the old formula, "Burn those papers and scatter the ashes," the litigation might have been prevented.

Two new tunnels that are to connect Brooklyn with New York have been started. They will take three and a half years to construct and will cost $12,000,000—a pretty big contract even for New York City.

Fifty-nine leading British hunts, "Rider and Driver" states, have contributed 7,774 hunters to the War Office for cavalry purposes. The value of these horses as hunters, says the same authority, was probably not less than $1,500 to $2,000 each.

September was the biggest month in the history of both New Orleans and Galveston so far as grain exportations are concerned. New Orleans shipped 5,283,178 bushels of wheat, while the Texas port sent out cargoes amounting to 6,751,318 bushels. Most of this grain went to the warring armies of Europe.

"That king of the feast, the turkey, no longer needs constantly to be basted—to the ruination of complexions—because he can be browned properly in a pan scientifically made for this purpose." So states a household magazine, which further says that the pan is made of aluminum; this heats quickly and extracts less juice from the article cooked than was the case with the old-fashioned utensil. The new pan, however, costs between four and five dollars. Pan and bird together, in the good old days, could have been bought for that sum and left something over for the housewife's pin money.

In spite of the great advances in the making of weapons, the bayonet and the lance are in use in the present war; and a contemporary calls attention to the fact that bows and arrows were used by European armies up to the last century—in the armies of the Allies in their contest with Napoleon, when Bokharan, Turkoman, and Tatar bowmen fought side by side with Prussians against the French, and, according to the famous military writer Jomini, gave a good account of themselves.

The restriction "No children" in apartment house advertising is matched by this advertisement in a New York City daily: "Wanted, two or three rooms, furnished for light housekeeping, for a gentleman and wife and well-behaved dog."

The term "Belgian blocks," as used in paving, dates from the time of Napoleon, who is said to have used this kind of pavement on the roads and streets in Belgium to facilitate the moving of his heavy artillery to Germany. The Germans seem to have shown that artillery can be moved with equal facility in the other direction over these good roads.

Sir William Maxwell's temper, as illustrated in this anecdote, was quick, but it was matched by his wit. Visiting Lord Galloway, a high official, he was courteously invited to call again on the latter's day for receiving friends. Sir William realized that he had made a mistake in calling on the wrong day. His blood rose with the thought of being tacitly rebuked for his blunder. "A day of your ain!" he exclaimed. "I know but ae Lord who has a day of his ain. Deil tak' me if I'll keep yours!"

A wide-awake Southern railway conductor suggests that the Buy-a-Bale movement for the relief of cotton-growers be supplemented by an order from the railways for the use of cotton (khaki) uniforms for all employees. This would use up some of the cotton instead of merely storing it.

Here are some rules by which, according to a contemporary, any one can learn to speak in public: (1) Get it out of your head that oratory is to be desired; it is strictly out of fashion. (2) Think out what you want to say. (3) State your facts and then sit down. (4) Do not tell jokes or anecdotes unless they illustrate the point taken. (5) Don't bother about gestures or intonations. (6) Practice distinct enunciation. (7) Avoid a heavy meal before speaking; instead, take a cup of tea or a half-hour's nap. (8) Having once made a good speech, don't think you are a Demosthenes, but keep on trying to improve.

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